An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

اَللّٰهُ وَلِیُّ الَّذِیۡنَ اٰمَنُوۡا ۙ یُخۡرِجُهُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ ؕ

القران الحکیم ۲:۲۵۸

The Ahmadiyya GAZETTE USA

March-April 2018

"Voluntary giving out of benevolence, or the art of returning more than others' dues, leads to the highest stage in human relationships."

Hadhrat Mirza Tahir Ahmad[ra], Khalifatul Masih IV and the Founder of Humanity First

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Acronyms for salutations used in this publication

s/s.a./s.a.w.: Ṣallallāhu 'Alaihi Wa Sallam
(may peace and blessings of Allāh be upon him)
a/as/a.s.: 'Alaih-is-Salām (may peace be upon him)
ra/r.a.: Raḍiyallāhu 'Anhu/'Anha
(may Allāh be pleased with him/her)
rh/r.h.: Raḥimahullāhu Ta'ālā
(may Allāh shower His mercy on him)
aba/a.b.a.: Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz
(may Allāh support him with His mighty help)

Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

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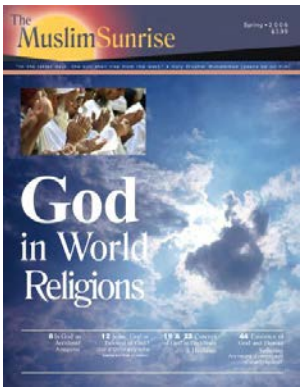
Table of Contents

The Promised Messiah[a]

Mushāwarat

BLESSINGS OF ALLAH 2
QUR'ANIC INJUNCTIONS ABOUT CONSULTATION 3
TRADITIONS REGARDING CONSULTATION 4
I HAVE BEEN SENT TO STRENGTHEN FAITH 5
ALLAH GRANTED ME FOUR KINDS OF SIGNS 6
TEN CONDITIONS OF BAI'AT 7
ḤAḌRAT MIRZA GHULAM AHMAD QĀDIĀNI THE PROMISED MESSIAH AND MAHDI [AS] 8
KHILĀFAT NEWS AND ANNOUNCEMENTS 9
WEEKLY GUIDANCE FROM ḤAḌRAT KHALĪFATUL-MASĪḤ V 12
HOLY QURAN CONFERENCE 2017 HELD IN MIAMI FLORIDA 26
34TH MAJLIS SHŪRĀ (2017) AḤMADĪYYA MUSLIM COMMUNITY, USA 27
SUMMARY OF DEPARTMENTAL REPORTS 28
MISSIONARY MAHMOOD KAUSER 31
MISSIONARY FEROZ AHMAD HUNDAL 31
ACTIVITIES AND NEWS OF AHMADIYYA MUSLIM COMMUNITY IN USA 32
HUMANITY FIRST GUATEMALA: SERVING MANKIND 38
TA'LĪM-UL-QURĀN AND WAQF-E-ĀRḌĪ, USA. 39
MEMOIR OF KALEEM 40
'ABDUR REHMAN SALEEM (1918-2017) 54



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Guidance from the Holy Qur'an

Blessings of Allah

اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ ۙ﴿۶﴾ صِرَاطَ الَّذِيۡنَ اَنۡعَمۡتَ عَلَيۡهِمۡ ۙ

"Guide us in the right path — The path of those on whom Thou hast bestowed Thy blessings..." (1:6-7).

All major religions of the world, namely, Buddhism, Christianity, Hinduism and Islam, have prophesied the advent of a messiah in the latter days. Muslims all over the world in their five daily Prayers pray for the blessings of Allah in Surah Fātiḥah, "Guide us in the right path — The path of those on whom Thou hast bestowed Thy blessings..." (1 [Fātiḥah]:6-7). These blessings are defined as follows:

وَ مَنۡ يُّطِعِ اللّٰهَ وَ الرَّسُوۡلَ فَاُولٰٓئِكَ مَعَ الَّذِيۡنَ اَنۡعَمَ اللّٰهُ عَلَيۡهِمۡ مِّنَ النَّبِيّٖنَ وَ الصِّدِّيۡقِيۡنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِيۡنَ ۚ وَ حَسُنَ اُولٰٓئِكَ رَفِيۡقًا

"And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the truthful, the Martyrs, and the righteous. And excellent companions these are." (4 [Al-Nisā]: 70)

Similarly, Allah says about the continuity of Prophethood as follows:

يٰبَنِىۡۤ اٰدَمَ اِمَّا يَاۡتِيَنَّكُمۡ رُسُلٌ مِّنۡكُمۡ يَقُصُّوۡنَ عَلَيۡكُمۡ اٰيٰتِىۡ ۙ فَمَنِ اتَّقٰى وَ اَصۡلَحَ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَ لَا هُمۡ يَحۡزَنُوۡنَ

"O children of Adam! If messengers come to you from among yourselves, rehearsing my signs unto you, then whoso shall fear God and doo good deeds, on them shall come no fear nor shall they grieve." (7[Al-A'rāf]: 36)

Allah also says, اَللّٰهُ يَصۡطَفِىۡ مِنَ الۡمَلٰٓئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ "Allah chooses His Messengers from among angels, and from among men. Surely, Allah is all-Hearing, all-Seeing." (22[Al-Hajj] : 76) God Almighty offers special assurance of guidance for human being in the Quran and takes it upon Himself to provide it. The provision of guidance is God's own responsibility and is not shared by any one. He says in the Quran, اِنَّ عَلَيۡنَا لَلۡهُدٰى "Verily, it is for Us to guide" (92 [Al-Lail]:13). So, the guidance of man is God's Own duty and He has appointed it to Himself.

When God appoints a Messenger then He takes care of him and provides help and support. God becomes a Guarantor of the true messenger's success. The Holy Quran states: كَتَبَ اللّٰهُ لَاَغۡلِبَنَّ اَنَا وَ رُسُلِىۡ ؕ اِنَّ اللّٰهَ قَوِىٌّ عَزِيۡزٌ

"Allah has decreed, most surely I will prevail. I and my messengers, verily, Allah is Powerful, Mighty" (58[Al-Mujādilah]: 22). The Holy Quran also states: اِنَّا لَنَنۡصُرُ رُسُلَنَا وَ الَّذِيۡنَ اٰمَنُوۡا فِى الۡحَيٰوةِ الدُّنۡيَا وَ يَوۡمَ يَقُوۡمُ الۡاَشۡهَادُ

"Most surely, we help our messengers, and those who believe, in the present life and on the day when witnesses will stand forth" (40[Al-Mu'min]: 52) The Quran also states how God deals with false claimants. They suffer divine punishment. We read in the Quran: وَ لَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ الۡاَقَاوِيۡلِ لَاَخَذۡنَا مِنۡهُ بِالۡيَمِيۡنِ ثُمَّ لَقَطَعۡنَا مِنۡهُ الۡوَتِيۡنَ

"And had he forged (and attributed) any sayings to Us, We would surely have seized by his right hand, and then surely We would have severed his life-artery" (69[Al-Hāqqah]: 45-47). Another place in the Quran, we read:

وَ مَنۡ اَظۡلَمُ مِمَّنِ افۡتَرٰى عَلَى اللّٰهِ كَذِبًا اَوۡ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفۡلِحُ الظّٰلِمُوۡنَ

"Who is more unjust than he who forges a lie against Allah or gives the lie to His signs? Surely, the unjust shall not prosper" (6[Al-An'ām]: 22) The above two verses leave no doubt that the unjust claimant cannot succeed according to the law of God.

The long-awaited Promised Messiah (a.s.) has come in the person of Mirza Ghulam Ahmad of Qādiān (India). Ḥaḍrat Ahmad (a.s.) claimed to be the metaphorical second coming of Jesus (a.s.) of Nazareth, whose advent was foretold by the Prophet of Islam Mohammad (s.a.). Ahmad (a.s.) established Ahmadiyya Muslim Community. This community believes that God sent Ahmad (a.s.) to end religious wars, condemn bloodshed, and reinstitute morality, justice and peace. Ahmad's (a.s.) advent has brought about an unprecedented era of Islamic revival.

The Ahmadiyya Muslim Community is the leading Islamic organization to categorically reject terrorism in any form. Over a century ago, Ahmad (a.s.) emphatically declared that aggressive "Jihad by the sword" has no place in Islam. In its place, he taught his followers to wage a bloodless, intellectual "Jihad of the pen" to defend Islam. To this end, Ahmad (a.s.) wrote more than 80 books and tens of thousands of letters, delivered hundreds of lectures, and engaged in scores of public debates.

Guidance from the Holy Qur'an

Qur'anic Injunctions About Consultation

وَ الَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَ اَقَامُوا الصَّلٰوةَ ۪ وَ اَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۪ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

And those who hearken to their Lord, and observe Prayer, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them. (42[Al-Shūrā]: 39)

Commentary: The verse lays down شُوْرٰى (mutual consultation) as the basic principle which should guide Muslims in the transaction of their national affairs. This simple word contains the nucleus of a representative form of government of which the West is so proud. The Khalifa or Head of an Islamic State is bound to take counsel with the representatives of the people when he is to take a decision of vital national importance.

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ وَ اِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ؕ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ اِنَّ اللّٰهَ كَانَ سَمِيْعًۢا بَصِيْرًا

Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is what Allah admonishes you with! Allah is All-Hearing, All-Seeing. (4[Al-Nisa]: 59)

Commentary: The Quran in the present verse proceeds to bid [Muslims] entrust authority to such persons as possess the necessary qualifications to rule. Authority of power to rule has been here described as a "trust" of the people in order to point out that, truly speaking, it belongs to the people and is not the birthright of any particular individual or dynasty.

The verse also draws the attention of the Muslim people to their heavy responsibility in respect of the very important matter of electing their chief or Khalifa. They are warned that if in electing a Khalifa or Chief they allowed considerations of personal liking or nepotism to prevail against the interests of the State or the community or those of religion and displayed lack of conscientiousness, they would be called to account like one false to his trust. The verse also condemns dynamic or hereditary rule and institutes instead a representative form of the government. The Khalifa or the ruler is to be elected; and in electing him, the people are bidden to vote for one of best fitted for the office. The Khalifa or the ruler in his turn is bidden to be fair and just in his administration – fair to individuals, fair to communities and fair to the State as a whole.

The word, that you judge with justice, apply both to the Head of the Muslim State and to all those persons who are entrusted with the work of administration. They are all enjoined to use their authority equitably and well.

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَ لَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۪ فَاعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ

And it is by the great mercy of Allah that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So, pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined, then put thy trust in Allah. Surely, Allah loves those who put their trust in Him. (3 [Āl 'Imrān]: 160)

Commentary: The verse ... constitutes an effective answer to the charge of the hypocrites that the Holy Prophet (may peace and blessings of Allah be upon him) attached no importance to their advice and did what he liked. The Quran refutes this charge by saying that if the Holy Prophet (may peace and blessings of Allah be upon him) had not been kind and gentle towards them, they would have left him long ago. Thus, their continuing to remain with him falsified their accusation and proved that the Prophet's treatment of them was very kind and that in conformity with the divine command (see also 39:2). He used to consult them regarding affairs of State, with the result that many of them afterwards repented of their deeds and became sincere Muslims. The injunction about consultation contained in the present verse although general in application, refers to the hypocrites of Medina in particular.

It may be noted that Islam stands alone in including the institution of consultation among its fundamental principles. It lays down as a rule that both the Prophet and his Successors should, whenever necessary, consult their followers in important affairs of State. A religion claiming to be universal is bound to contain such a teaching; for persons of different classes and different communities continue to enter its fold, and if these are consulted in matters of moment, it is calculated not only to add to their experience and practical wisdom, but also to increase and keep alive their interest in affairs of State. This is why the Holy Prophet used to consult his followers in all important matters, as he did before the Battles of Badr, Uḥud, and Aḥzāb, and also when a false accusation was brought against his wife, Ā'isha. Baihaqi reports, "Certainly Allah nod His Messenger did not stand in need of the advice of anybody, but God has made it (the seeking of advice) a source of mercy for men. Those who bold consultation will not stray away from the path of rectitude, while those who do not are liable to do so." Abu Hurairah says: "The Holy Prophet was most solicitous in consulting others in all matters of importance." (Manthūr, II. 90) (Holy Quran with English Translation and Commentary)

Traditions Regarding Consultation

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمُسْتَشَارُ مُؤْتَمَنٌ

Ḥaḍrat Abu Hurairah, may Allah be pleased with him, related: The Holy Prophet, peace and blessings of Allah be upon him, said: He who is consulted is [entrusted to be] trustworthy [in his consultation]. (Sunan Abi Dāwūd, Kitāb Al-Adab (Good Behavior))

عَنِ الْحَسَنِ قَالَ: وَاللَّهِ مَا اسْتَشَارَ قَوْمٌ قَطُّ إِلاَّ هُدُوا لأَفْضَلِ مَا بِحَضْرَتِهِمْ، ثُمَّ تَلاَ: {وَأَمْرُهُمْ شُورَى بَيْنَهُمْ}.

Ḥaḍrat Hasan narrated that the Holy Prophet, peace and blessings of Allah be upon him, said: “People never seek advice without being guided to the best possibility available to them.” Then he recited, “and manage their affairs by mutual consultation.” (Al-Adab Al-Mufrad, Book of Consultation)

عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللهِ ـ صلى الله عليه وسلم ـ " إِذَا اسْتَشَارَ أَحَدُكُمْ أَخَاهُ فَلْيُشِرْ عَلَيْهِ " .

It was narrated from Jabir that that the Messenger of Allah(ﷺ) said:

“If one of you consults his brother, then let him advise him.” (Sunan Ibn Mājah, Book of Etiquette)

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ وَمَنِ اسْتَشَارَهُ أَخُوهُ الْمُسْلِمُ، فَأَشَارَ عَلَيْهِ بِغَيْرِ رُشْدٍ فَقَدْ خَانَهُ وَمَنْ أُفْتِيَ فُتْيَا بِغَيْرِ ثَبْتٍ، فَإِثْمُهُ عَلَى مَنْ أَفْتَاهُ.

Abu Hurairah reported that the Prophet, may peace and blessings of Allah be upon him, said, “Anyone who attributes words to me which I did not say should take his seat in the Fire. Anyone who gives his Muslim brother misguided advice when they consult him has betrayed them. If anyone gives an opinion which is not solid, the wrong action of that rests on the one who gave the opinion.” (Al-Adab Al-Mufrad, Book of Consultation)

أَنَّ النَّبِيَّ ـ صلى الله عليه وسلم ـ اسْتَشَارَ النَّاسَ لِمَا يُهِمُّهُمْ إِلَى الصَّلاَةِ فَذَكَرُوا الْبُوقَ فَكَرِهَهُ مِنْ أَجْلِ الْيَهُودِ ثُمَّ ذَكَرُوا النَّاقُوسَ فَكَرِهَهُ مِنْ أَجْلِ النَّصَارَى فَأُرِيَ النِّدَاءَ تِلْكَ اللَّيْلَةَ رَجُلٌ مِنَ الأَنْصَارِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَعُمَرُ بْنُ الْخَطَّابِ فَطَرَقَ الأَنْصَارِيُّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ لَيْلاً فَأَمَرَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ بِلاَلاً بِهِ فَأَذَّنَ . قَالَ الزُّهْرِيُّ وَزَادَ بِلاَلٌ فِي نِدَاءِ صَلاَةِ الْغَدَاةِ الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ فَأَقَرَّهَا رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ . قَالَ عُمَرُ يَا رَسُولَ اللَّهِ قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى وَلَكِنَّهُ سَبَقَنِي .

The Prophet consulted the people as to how he could call them to the Prayer.

They suggested a horn, but he disliked that because of the Jews (as the Jews used a horn). Then they suggested a bell but he disliked that because of the Christians (as the Christians used a bell).

Then that night the call to the Prayer was shown in a dream to a man among the Ansar whose name was ‘Abdullah bin Zaid, and to ‘Umar bin Khattab.

The Ansari man came to the Messenger of Allah at night, and the Messenger of Allah commanded Bilal to call for Prayer.

Zuhri said: “Bilal added the phrase “As-Ṣalātu Khairum-Minan-Naum (the Prayer is better than sleep)” to the call for the morning Prayer, and the Messenger of Allah approved of that.”

‘Umar said: “O Messenger of Allah, I saw the same as he did, but he beat me to it.” (Sunan Ibn Mājah, The Book of the Adhān and the Sunnah Regarding it)

Guidance from the Promised Messiah, may peace be upon him

I have been sent to strengthen faith

I have been sent to strengthen the faith and to prove the existence of God Almighty to the people, for their faith has become weak, and they take life after death no more seriously than a fable. The conduct of every person proclaims that he has not the faith and trust in God and in the hereafter as he has in the world and its ranks and its resources. Tongues profess a lot but the hearts are suffused with the love of the world. It is the same condition in which the Messiah[as] had found the Jews. As a characteristic of the weakness of their faith, the moral condition of the Jews had deteriorated greatly, and love of God had become cold in their hearts. The same is true in my time. I have been sent so that truth and faith may be revived and righteousness may inspire the hearts. This is the purpose of my advent. I have been told that heaven will once more come near the earth after it had moved far away. These are the reforms that I have to bring about and these are the tasks for which I have been sent. (Kitab-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 291-294, footnote)

... I wish to state that God Almighty, having found this age full of darkness, and sunk deep in heedless- ness, denial and paganism, and having observed the waning of faith, truthfulness, sincerity and righteous- ness- has sent me so that He may once again reestablish in the world the intellectual, physical, moral and spiritual verities, and to safeguard Islam against the onslaughts of those who design to harm this Divine garden in the guise of philosophy, naturalism, innovation, polytheism and atheism.(Ā'īna-e-Kamālāt-e-lslam, Rūḥānī Khazā'in, vol. 5, p. 251)

The task for which God has appointed me is that. I should remove the malaise that afflicts the relation- ship between God and His creatures and restore the relationship of love and sincerity between them. Through the proclamation of truth and by putting an end to religious conflicts, I should bring about peace and manifest the Divine verities that have become hidden from the eyes of the world. I am called upon to demonstrate spirituality which lies buried under egoistic darkness. It is for me to demonstrate by practice, and not by words alone, the Divine powers which penetrate into a human being and are manifested through prayer or attention. Above all, it is my task to re-establish in people's hearts the eternal plant of the pure and shining Unity of God which is free from every impurity of polytheism, and which has now completely disappeared. All this will be accomplished, not through my power, but through the power of the Almighty God, Who is the God of heaven and earth. (Lecture Lahore, Rūḥānī Khazā'in, vol. 20, p. 180)

God has sent me into the world so that through gentleness, love, and kindness, I should draw towards God and His holy guidance people who have gone astray, and should enable them to tread the right path with the Divine light that has been bestowed upon me. Man stands in need of such reasoning as would convince him that God does indeed exist, inasmuch as a great part of the world is being driven to ruin for lack of faith in the existence of God Almighty and in His revealed guidance. There is no clearer and easier way to believe in the existence of God than through the understanding that He reveals to His close servants matters of the unseen and prophecies regarding future events. He discloses to those who are close to Him the deep hidden secrets, because there is no way for man to be enlightened about such secrets of the future as are beyond the reach of human faculties. It is indeed true that knowledge of unseen events and hidden matters, especially those which are related to the exercise of Divine power and will, are matters that man can never attain through his own efforts.

Read the Aḥadīth and you will learn that the one who is to appear in the latter days when the Quraish will have lost their sovereignty and the Muslims will be divided and distraught, will be a cultivator. God Almighty has informed me that I am that person. The Aḥadīth clearly state that in the latter days a supporter of the faith and of the Muslims will appear and that he will be a cultivator. The Holy Prophet[sa] has directed that every Muslim should accept him and should help him. (Ā'īna-e-Kamālāt-e-Islam, Rūḥānī Khazā'in, vol. 5, p. 303)

He who accepts me accepts afresh all the Prophets and their miracles, and he who does not accept me will lose his earlier faith also, for he possesses only tales and no personal experience. I reflect the image of God. He who comes to me and accepts me will see afresh the God concerning Whom other people have only tales to tell. I believe in the God Whom those who deny me do not recognize. I state truly that what they believe in are the idols of their imagination and not God. That is why those idols cannot help them, cannot give them any strength, cannot bring about a pure transformation in them, and cannot show them any supporting signs. (Nuzūl-ul-Masīḥ.1, Rūḥānī Khazā'in, vol. 18, pp. 462)

In the words of the Promised Messiah, may peace be upon him

Allah Granted Me Four Kinds of Signs

I have mentioned time and again that Allah has granted me four kinds of signs, which I have forcefully proclaimed through writings and publications.

First Sign:
Knowledge of Arabic

The first of these is the sign of the knowledge of Arabic. This sign was given to me at the time when Muhammad Hussain wrote that I did not know any- thing of Arabic, even though I had never claimed any knowledge of the language. Only those who are conversant with Arabic grammar and diction can realize its difficulties, and do justice to its beauty and excellence...The greatest difficulty is when I fail to find the appropriate idiom or expression. But God reveals it to me. It is easier to invent new or artificial diction than to express oneself in truly idiomatic language. Moreover, I have published books with offers of valuable prizes and I have announced that the opponents may seek help from whosoever they please, and may even employ the assistance of native Arabs, but God Al- mighty has assured me that they will never be able to compete with me, for this sign has been granted to me as a reflection of the miracles of the Holy Quran.

Second Sign:
Acceptance of Prayers

The second sign is the acceptance of prayers. During the composition of my books which are in Arabic, I have experienced the fulfillment of great many of my prayers. I have prayed at every single word, and I declare that there is no one else whose prayers have been accepted as much as mine. Of course, I make an exception of the Holy Prophet (peace and blessings of Allah be upon him), (for it is only because of him and through submission to him that all this has been given to me). I cannot say if the number of prayers that have been accepted are in the thousands or hundreds of thousands. Some of these signs of acceptance are universally acknowledged.

Third Sign:
Prophecies

The third sign is that of prophecies, or the disclosure of the unseen. The fact is that at times even fortune-tellers and soothsayers predict things, by way of conjecture, and they partially come true. History tells us that in the time of the Holy Prophet (peace and blessings of Allah be upon him) too there were some soothsayers who would foretell matters relating to the unseen. Satih was one of them. But there is a world of difference between the soothsayer's conjectural knowledge of the unseen, and the knowledge that is revealed to the Messengers of Allah, and to those who receive Divine revelations...

Fourth Sign:
Knowledge of Quran

The fourth sign is about the profundities and subtleties of the Holy Quran. The verities of the Holy Quran cannot be disclosed to anyone but to him who is purified. لَّا يَمَسُّهٗۤ اِلَّا الۡمُطَهَّرُوۡنَ (56 [Al-Wāqi'ah]: 80)

I have repeatedly asked my opponents to write a commentary on a Chapter of the Holy Quran. I will do the same and then the two may be compared. But no one has dared to take up this challenge.

(Malfūzāt, Vol. 1, pp. 182-183) (The Essence of Islam, Vol. 5, pp. 37-39, Islam International Publication Ltd. UK)

Ten Conditions of Bai‘at

Conditions of Initiation into the Aḥmadiyya Muslim Community

When the Promised Messiah (may peace be upon him) was granted permission by Allah to take Bai'at, he published an announcement called Ishtihar Takmil-e-Tabligh on January 12, 1889, which mentions the Ten Conditions of Bai‘at. Anyone who joins the Jamā'at of the Promised Messiah (may peace be upon him) pledges to abide by these Conditions. It is essential for all followers of the Promised Messiah[as] to understand the details of these Conditions and to strive to follow them.

1

The initiate shall solemnly promise that he/she shall abstain from shirk [associating any partner with God] right up to the day of his/her death.

2

That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.

3

That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad[sa] and shall try his/her best to be regular in offering the Tahajjud and invoking Durood on the Holy Prophet Muhammad[sa]. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins to remember the bounties of God and to praise and glorify Him.

4

That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.

5

That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/ herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.

6

That he/she shall refrain from following un- Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muhammad[sa] his/her guiding principles in every walk of his/her life.

7

That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

8

That he/she shall hold faith, the honor of faith and the cause of Islam dearer than his/her life, wealth, honor, children, and all loved ones.

9

That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavor towards the beneficence of mankind to the best of his/her God-given abilities and powers.

10

That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demand devoted dutifulness.

Ḥaḍrat Mirza Ghulam Ahmad Qādiāni
The Promised Messiah and Mahdi as

Events only from the Period 1835-1882

Compiled by Mahmud Ahmad Nagi Columbus OH

13 Feb 1835	Ḥaḍrat Mirza Ghulam Ahmad was born on Friday in Qādiān as twin with his sister Jannat Bibi. The name of his father and mother was Mirza Ghulam Murtaza and Chiragh Bibi, respectively. They had five siblings. Mirza Gul Muhammad was his grandfather and the name of his elder brother was Mirza Ghulam Qadir. He belonged to Barlas, an Iranian descendant. He took early education at home.
1840-41	Married with his cousin Hurmat Bibi at the age of 15-16 years and was blessed with two sons Mirza Sultan Ahmad and Mirza Fazl Ahmad.
1864-5	He saw Ḥaḍrat Muhammad[sa] in a vision at the age of 30 or 31.
1865	Received first revelation that his age shall be around 80 years; some years less or more.
1868	He was acquitted in a trial. God had informed him in advance in a dream.
25 Aug 1872	His first article probably was published in Manshoor-i-Muhammadi, a newspaper from Bangalore, India.
1872	He announced that every non-Muslim shall be presented Rs. 500 as a gift if one shows one half or one third from their religious books as compared to truth from renowned books of Islam, which he shall show them.
1874	God revealed to him that an angel appeared in the form of a boy sitting on high echelon. The boy had a pure glittering Nan (flatbread) in his hand, which was presented to him by saying "This is for you and for your companions."
1875	The foundation stone of a grand mosque Masjid Aqsa in Qādiān was laid at the hands of his father, which was completed in about a year.
1875	In late 1875, he was asked by God to fast. He complied by fasting continuously for 8-9 months. During these fasts, he was shown immense acts of God and spiritual heights. Apart from previous prophets and notables, he met Ḥaḍrat Muhammad[sa], Ḥaḍrat Fatima, Ḥaḍrat Ali, Hasan and Husain (may Allah be pleased with them) while awake.
1876	His received revelation, Was-Samā'i Wat-Tāriq, that is, By the heaven and the Morning Star (86:2). He was made to understand that his father will pass away around the time of sunset.
1876	He was naturally worried on the occasion of demise of his father. God revealed to him, Alaisallāhu Bikāfin 'Abduh, that is, Is not Allah sufficient for His servant? He engraved these words of the Holy Quran on a ring.
1877	The Promised Messiah [as] inadvertently put a letter in the postal packet in violation of postal code. A Christian Ralia Ram filed a lawsuit against him. The Promised Messiah saw in his dream that Mr. Ram sent a snake to bite him and he fried that snake like a fish and sent it back to him. The Promised Messiah narrated absolute truth in the court that it was an unintentional mistake. Judge acquitted him.
1880	He wrote his classic and renowned book Barahīn-i-Ahmadiyya. He challenged his opponents to demonstrate ½, 1/3, ¼ or 1/5 of Islamic treasure shown by him in this book and get Rs. 10,000 as a reward. In praise of the book Maulawi Muhammad Husain Batalavi wrote that this book was unprecedented and no such book had ever been written in the history of Islam. Ḥaḍrat Sufi Ahmad Jan, Maulana Muhammad Ashraf of Manshoor-i-Muhammadi newspaper of Bangalore, Maulawi Muhammad Yusuf and renowned poet Nawab Zia-ud-Din published similar reviews on this book.
1881	Barahīn-i-Ahmadiyya Vol. II was printed.
26 Mar 1882	Received first revelation that declared the Promised Messiah a person designated by God, Qul Innī Umirtu Wa Anā Awwal-ul-Mu'minīn, that is, I have been directed and I am the first of the believers.
1884	Barahīn-i-Ahmadiyya Vol. III was published.

(Reference: Sad Sala Tarikh-e-Aḥmadiyyat by Amat-ul-Bari Nasir)

Khilāfat News and Announcements

Ḥaḍrat Khalīfatul-Masīḥ V awards 2017 ‘Alam-i-In‘ami to Majlis Anṣārullāh Detroit

The ‘Alam-i-In‘ami for the year 2017 was awarded to Detroit Majlis, Barakallahu Lahum. Ḥaḍrat Khalīfatul-Masīḥ V (may Allah be his helper) graciously awarded Zu‘ama and other officeholders various awards during a visit of National Majlis Amila, Nazimin A‘la, and Zu‘ama to London, UK on December 1-3, 2017. Majalis Anṣārullāh Houston North and Dallas were in 2nd and 3rd place, respectively.

Persecution can never weaken the faith of Ahmadi Muslims

Ḥaḍrat Khalīfatul-Masīḥ V addresses 123rd Jalsa Qādiān

The 123rd Annual Convention (Jalsa Salana) of the Ahmadiyya Muslim Community in Qādiān, India, concluded with a faith inspiring address by the *World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph)*, His Holiness, Hazrat Mirza Masroor Ahmad, on 31 December 2017.

His Holiness addressed the final session via satellite link from the Baitul-Futūh Mosque in London. Over 20,000 people attended the Convention in Qādiān from 44 countries, while more than 5,000 gathered in London for the concluding session.

During his address, His Holiness explained the true meaning of the title, ‘*Seal of the Prophets*’ given to the Holy Prophet Muhammad (*peace be upon him*) in the Holy Quran.

His Holiness said that whilst Muslim religious clerics continued to allege that Ahmadi Muslims denied this status of the Holy Prophet Muhammad (peace be upon him), nothing could be further from the truth. To the contrary, His Holiness said that Ahmadi Muslims understood and fully believed in the true status of the Holy Prophet Muhammad (peace be upon him) and always had.

Furthermore, His Holiness said that it was a cause of regret that so-called Muslim religious clerics continued to incite the masses against the Ahmadiyya Muslim Community by propagating grievous lies and making false claims.

Hazrat Mirza Masroor Ahmad said, ***“From its inception, the Ahmadiyya Muslim Community has constantly reiterated and proven the fact that that the Muslim religious clerics and opponents of the community are completely***

wrong in their assertion that Ahmadi Muslims do not believe the Holy Prophet (peace be upon him) to be the Seal of the Prophets. Their assertions are not based upon facts but only upon lies."

Hazrat Mirza Masroor Ahmad continued, *"Whilst, the religious clerics have continued to incite the masses and sown seeds of hatred against us, those willing to look at the facts objectively are realizing the truth. They understand that the Holy Quran and the sayings of the Holy Prophet Muhammad (peace be upon him) testify to the fact that Ahmadi Muslims are true Muslims. They realize that the true exalted status of the Holy Prophet Muhammad (peace be upon him) can only be understood once a person accepts that the Founder of the Ahmadiyya Muslim Community was the awaited Messiah and the true servant of the Holy Prophet Muhammad (peace be upon him)."*

His Holiness said that the opponents of the Ahmadiyya Muslim Community would remain forever frustrated in their efforts to stop the spread of Aḥmadiyyat.

Hazrat Mirza Masroor Ahmad said, *"The opponents of the Ahmadiyya Muslim Community seek to turn people against us, however they should remember that their human efforts and tactics are bound to fail and are worthless compared to the plans of God. It is destined by God Almighty that the followers of the Promised Messiah (peace be upon him) will one day become the majority."*

Hazrat Mirza Masroor Ahmad continued, *"God Almighty revealed to the Promised Messiah (peace be upon him) that He would grant him honor and would increase his community and we are seeing the fulfillment of this prophecy every single day. Despite the opponents making all possible efforts to stop us by propagating falsehood about our belief in 'Seal of the Prophets', hundreds of thousands of people continue to join us each year, mostly from amongst other Muslims."*

Hazrat Mirza Masroor Ahmad drew the attention of the attendees towards their individual responsibilities to inform people about the truth of their faith and the actual meaning of 'Seal of the Prophets' as given to the Holy Prophet Muhammad (peace be upon him) by God Almighty.

Regarding the status of the Holy Prophet (peace be upon him), His Holiness quoted the founder of the Ahmadiyya Muslim Community, His Holiness, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him).

The Promised Messiah (peace be upon him) said, *"No person can be deemed a true Muslim and nor can anyone follow the Holy Prophet Muhammad (peace be upon him) until they accept him to be the 'Seal of the Prophets'."*

Emphasizing the true status of the Holy Prophet (peace be upon him), Hazrat Mirza Masroor Ahmad stated, *"Let it be clear to the world that the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qādiān (peace be upon him) brought no new religious law, nor can any new religious law henceforth be revealed. Furthermore, the Holy Prophet Muhammad's (peace be upon him) exalted status is the very reason that God Almighty granted the status of Prophethood to the Promised Messiah (peace be upon him). He attained this status due to his complete obedience and servitude to his master, the Holy Prophet Muhammad (peace be upon him)."*

His Holiness also highlighted the need for the advent of the Promised Messiah (peace be upon him).

Hazrat Mirza Masroor Ahmad said, *"God Almighty sent the Promised Messiah (peace be upon him) to re-establish and spread the true religion of Islam, a faith established by the most beloved of God, the Holy Prophet Muhammad (peace be upon him). The Promised Messiah (peace be upon him) was sent with the promise of God that He will grant him victory and so how can the constraints of worldly powers or the injustices and abuse of so-called religious clerics hinder his Community from succeeding?"*

Discussing the continued opposition faced by Islam more generally, Hazrat Mirza Masroor Ahmad said, ***"In this era, where the so-called Muslim religious clerics are defaming Islam, we are also seeing worldly and materialistic people in all parts of the world opposing Islam and seeking to undermine it. They are vilifying Islam with the intention of gaining territorial and political power and seizing the wealth of Muslim countries. In other words, Islam and Muslims are being targeted through both religious and material channels."***

Concluding with an emotional and faith inspiring message to Ahmadi Muslims worldwide, Hazrat Mirza Masroor Ahmad stated, ***"Let the so-called religious Muslim scholars and governments pass edicts against us and incite common Muslims to harm and murder us by falsely stating that we do not believe in the 'Seal of Prophethood' or by claiming that we do not believe that the Holy Prophet Muhammad (peace be upon him) was the last law-bearing prophet. Whatever they say or claim, they can never shake or weaken our faith, for we have found that which the Holy Prophet Muhammad (peace be upon him) desired for us to find. We have learned the principles of love for Allah the Almighty and for His Prophet (peace be upon him) through the Promised Messiah (peace be upon him)."***

Hazrat Mirza Masroor Ahmad continued, ***"In the face of opposition and hatred, it is the responsibility of every Ahmadi Muslim to elevate themselves by seeking continuous spiritual and moral development and attaining the nearness of God Almighty."***

The session concluded with silent prayers followed by various poems recited by attendees in Qādiān via satellite link. (Dr Abid Ahmad, Nazim Ishā'at, North East)

2020 Marks Hundred Years of Ahmadiyyat in the US

Contribute Your Thoughts, Your Story

E-mail to gazette@ahmadiyya.us

Weekly Guidance from Ḥaḍrat Khalīfatul-Masīḥ V

May Allāh be his Helper

Friday Sermon 3 November 2017 at Bait-ul-Futūh Mosque, London

Importance of financial sacrifices in the path of Allāh.

Appeal for financial contribution for rebuilding of a portion of Baitul Futūh destroyed by fire.

"Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well." (3 [Āl Imrān]: 93)

The subject of this verse has been understood by believers in its various aspects. It was demonstrated most of all by the Companions of the Holy Prophet (may peace and blessings of Allah be upon him) who sacrificed their wealth, lives and time for the faith. These were the people who understood true piety, *Taqwa*, morals and made financial sacrifices through which they attained Allāh's pleasure. For example, after this verse was revealed, Ḥaḍrat Talha (may Allah be pleased with him) gave his most beloved orchard in the path of Allāh. Today, by the grace of Allāh, these levels are attained only by those who believe in the true servant of the Holy Prophet (may peace and blessings of Allah be upon him). While worldly people are engrossed in accumulating wealth, Ahmadīs offer their wealth whenever they are called towards making financial sacrifices, and this is because of the way the Promised Messiah (may peace be upon him) trained his Jamā'at.

The Promised Messiah (may peace be upon him) says: "In the world, man has great love for wealth. This is why it is written in books of dream interpretations that if one sees that one has extracted his liver and handed it over to someone, it signifies giving over of wealth. This is why for the attainment of true righteousness and faith, it has been stated that never shall you attain true righteousness unless you spend your most prized possessions (3:93). Much sympathy and compassion for the creation of God requires the spending of wealth. One cannot benefit others without making self-sacrifice."

Many Ahmadīs strive to attain the highest standards of sacrifice, and when they read the Qur'ān and Hadīth and the sayings of the Promised Messiah (may peace be upon him) , they become certain of how God blesses the lives and possessions of those who spend in His path. When man sacrifices out of his most cherished possessions, God returns it to him 700-fold. When Ahmadīs make sacrifices, they do so with the certainty that God will treat them in the same way. The Holy Prophet (may peace and blessings of Allah be upon him) says that Allāh accepts and rewards even one date sacrificed in His path.

The Holy Prophet (may peace and blessings of Allah be upon him) says that God accepts your sacrifices with His right hand and increases them until they become like mountains, just as you rear a calf until it become a big animal.

Even today those who make these sacrifices have such experiences. Their wealth increases, and so does their faith.

A brother in Cameroon was jobless and in dire circumstances. One Friday when Secretary Taḥrīk Jadīd appealed for Chanda, he gave him 100 Francs. Within a week he obtained a job at 100,000 Francs a month. He said that this was because God has accepted his Chanda.

A brother in Congo Brazzaville was very hard up. He paid 100 Francs in Chanda Taḥrīk Jadīd, and the next Friday he looked very happy and said that he had sold 4,000 Francs worth of timber the same day.

A brother in Mayotte Island who worked in motorcycle workshop, gave the maximum Chanda. He says that the amount of Chanda he gives is returned to him manifold at the end of the month.

The Lajna secretary for Taḥrīk Jadīd in Canada desired that in keeping with the words of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him), she should offer her whole salary in Chanda Taḥrīk Jadīd. However, she did not have a job. Soon she found a job and paid her salary of $5000 in Taḥrīk Jadīd.

Indeed, this spirit of sacrifice is the hallmark of Jamā'at Ahmadiyya. Allāh sent the Promised Messiah (may peace be upon him) for the purpose of spreading the message of Islām, which is being done through the translation and publication of the Qur'ān and the books of the Promised Messiah (may peace be upon him) in many languages. It also includes the building of mosques, mission houses and Jāmi'as. For the service of mankind, schools and hospitals are being built.

If there is any shortcoming, it is on the part of the office-bearers who do not adequately draw the attention of the members. The Promised Messiah (may peace be upon him) says: "It is essential to remind people to pay Chanda, and even the less affluent brothers should be encouraged to pay Chanda."

Since the new year of Taḥrīk Jadīd begins in November, today I announce the beginning of the 84th year and present some statistics for the 83rd year. The Jamā'at had the privilege to contribute £12,580,000, which is £1,543,000 more than the previous year. In terms of overall contribution, excluding Pakistan,

Germany is foremost, followed by UK, USA, Canada, India, Australia, Indonesia, Middle East, and Ghana. In terms of individual contribution, the Middle East stood first, followed by Switzerland, UK, USA, Australia, Germany, Sweden, Norway and Canada. Among African countries, Ghana stood first followed by Nigeria, Mali, Cameroon, Liberia and Benin. The total number of contributors was more than 1,600,000, with 200,000 new contributors.

I would like to make a new appeal, which is for the UK Jamā'at in particular and for members all over the world in general. This appeal is for the reconstruction of the portion of Baitul Futūh that caught fire two years ago. (Please see details in an announcement in this issue).

Huzoor (may Allah be his Helper) informed the Jamā'at of the sad demise of Adil Hamooz Nakhoozah Sahib from Yemen and led his funeral prayer in absentia after the Friday prayer.

Friday Sermon 10 November 2017 at Bait-ul-Futūh Mosque, London

Give truthful testimony at all levels.

Establish equity and justice in the world.

O ye who believe! Be strict in observing justice being witnesses for the sake of Allāh, even though it be against yourselves or against parents and kindred. Whether he be rich or poor, Allāh is more regardful of them both than you are. Therefore, follow not low desires so that you may be able to act equitably. And if you conceal the truth or evade it, then remember that Allāh is well aware of what you do. (4[Al-A'rāf] : 136)

O ye who believe! Be steadfast in the cause of Allāh, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do. (5:9)

And those We have created there are a people that guide men with truth and do justice therewith. (7:182)

The standard of justice and equity established by the Almighty God in Islām is not to be found in the books of any other religion, but unfortunately today's Muslim leaders and Ulema are the ones who have forsaken justice. We do not see the standards of justice that God Almighty expects from a believer being established in our households. In matters of domestic conflicts, men and sometimes women too, make false allegations in their cases and give false testimony. There are a large number of people who do not tell the truth in claiming their own rights, and who usurp the rights of others. They even deceive the courts. Sometimes the ones dispensing justice give the wrong verdict for their own personal gains. It is as though the entire system has been corrupted and thereby evil is spreading in the society. Then there are rulers who are unjust at a national level, neither are they just with their subjects and nor are they fair in their international dealings. As far as the Ulema are concerned, they claim that Muslims are the best Ummah while they have made religion a means of getting personal benefits. Muslims are indeed the best Ummah, but only if they act upon Divine Commandments and follow the injunctions of the Holy Qur'ān. Of course, Islām presents the solution to all problems, but only if justice and equity is established in accordance with its teachings.

You should always be just no matter what! The testimony of a believer should be in accordance with Divine Commandments. This can only happen when you have complete faith in the Almighty Allāh, and that you will realize only when a person is ready to testify even against himself, when he is ready to testify against his wife, children and relatives if need be. Following selfish desires drives us away from justice. A lot of problems in our contemporary society exist only due to lack of justice. It is common to make ambiguous statements, even though God Almighty says that one should not make ambiguous statements no matter what happens. Such matters are forwarded to the Qadā' Board where truth has been concealed and even in matters of trade dealings vital details are omitted.

You should always keep in mind that God Almighty is well aware of all that you do, He cannot be hoodwinked. You can reap the benefits of this mortal world, and if you escape the punishment in this world, you shall be held to account in the hereafter.

Some people receive benefits in these western countries by showing their income to be less than it actually is, however, the authorities have now started to investigate such incidents. He said, an Ahmadī should be ready to bear worldly loss, but he should not hide the fact, you must tell the truth, your testimonies should be based on truthful statements, then your Lord, who is the Sustainer, shall create some means through His own providence and bless your earnings as well. If you are not just, then there will be no peace in your households, and neither in your society.

The parents of some girls and boys have complained that if an engagement is called off then the boy's family is prone to visit any other family where they are trying to marry their daughter, and they tarnish the reputation of the girl with their falsehoods. The Almighty Lord has blessed us so that we all became as brothers; however, we are prone to be envious in order to satiate our egos, and we try to seek revenge on each other, while forsaking the fear of God Almighty. So even if someone thinks that he has been wronged, they should consign the matter to the

Almighty.

You should also be fair and just to other nations. At certain places there are religious differences, whereby injustice may occur, but it does not behoove a believer to respond in kind and fail to live up to the norms of justice. A believer should establish justice, be righteous and consign his matters to the Almighty God. Testifying for the sake of the truth actually means following the Islāmic teachings. Your actions and your example should become a standard for other religions.

The Holy Qur'ān had presented a very beautiful commandment that even the enmity of another nation should not make you unjust; this commandment has not been presented by any other religious book. The right to justice is the same for Muslims and non-Muslims, but it is very unfortunate that Muslims have tarnished the reputation of Islām with their acts despite this teaching.

The Promised Messiah (may peace be upon him) came to propagate the teachings of Islām and its benefits to the entire world in order that the whole world may gather under the standard of the Holy Prophet (may peace and blessings of Allah be upon him). This can be done only if we establish justice with truth.

If our testimonies are not in accordance with truth and justice, if our social interactions are not in accordance with the sayings of the Holy Prophet (may peace and blessings of Allah be upon him), if our hearts are not free from envy of our enemies then our Tablīgh will not be such as leads to True Guidance. On observing our condition and the standards of our justice, other nations would tell us to act upon these teachings ourselves.

At the end, Huzoor (may Allah be his Helper) mentioned the services of Late Hassan Muhammad Khan Arif Sahib of Canada upon his demise. He said that he had dedicated his life after completing bachelors, he was also imprisoned in the path of Allāh, remained the vice Wakīl-ul-Tabshīr for 30 years. He also served in various other offices for short periods of time and was also in charge of the committee *'Ābādī*. He also served as Wakīl-ud-Dīwān, Wakīl-ut-Ta'lim, Wakīl-uz-Zira'at, Wakīl-ul-Māl and Officer of Amānat. He retired in 1981 and immigrated to Canada where he acted as editor of Ahmadiyya Gazette for 26 years till 2006. He was among the earliest Mūṣīs and was in the first rank in the Chanda Taḥrīk Jadīd. He wrote the book "Muqaddas Kafan" (the Holy Shroud) in 1978. He married the daughter of Fazal-ur-Rahman Sahib Faizi, Sayeda Akhtar Faizi Sahiba in 1944; they were blessed with 4 sons and two daughters who reside in the USA and Canada. He was regular in his Tahajjud prayer and used to pray with crying supplications. He had a close bond with Khilāfat. He raised the standard of the Ahmadiyya Gazette Canada. He had a very good memory, and an extensive knowledge of Islāmic history. He used to study newspapers eagerly, and recount the faith-enhancing incidents of companions of the Promised Messiah (may peace be upon him). I have known him since my childhood; but after Khilāfat he underwent an astonishing transformation. May God give him a high station in heaven and give his children and their progeny the opportunity to cultivate a strong bond with Aḥmadiyyat. *Amīn*.

Friday Sermon 17 November 2017 at Bait-ul-Futūh Mosque, London

The enlightened confess that it is time for a Reformer.

Truth of all claimants should be judged with the same standards and arguments.

The Promised Messiah (may peace be upon him) says: "This is the time of the Messiah (may peace be upon him), and of none else; had I not come (as the Messiah), someone else would have come."

This was the time when those who cared for Islām were awaiting the Messiah (may peace be upon him). Ḥaḍrat Sufi Ahmad Jan was a sage who revered the Promised Messiah (may peace be upon him) much before the Promised Messiah (may peace be upon him) even made his claim. He said in a verse: "We ailing people look towards you; For God's sake, you be the Messiah (may peace be upon him)." He was certain that the Promised Messiah (may peace be upon him) was the Imām of the age. He also instructed his followers to accept him whenever he made the claim. He said that if there is anyone in this age who can steer the ship of Islām, it is Mirzā Sahib. At that time the Promised Messiah (may peace be upon him) had silenced the enemies of Islām by writing *Barahīn-e-Ahmadiyya*. Until he made his claim of being the Promised Messiah (may peace be upon him) , all the great scholars revered him, but thereafter they turned against him for their own vested interests. Those who were pure of heart understood, while those who were biased did not.

The Promised Messiah (may peace be upon him) says: "If you deny me, you will have to wash your hands off Islām. But I say truly that, in keeping with the words of the Holy Qur'ān, Allāh has safeguarded His religion; the prophecy of the Holy Prophet (may peace and blessings of Allah be upon him) has been fulfilled; and Allāh has established this Jamā'at at the time of need. Thus the words of God and His Prophet have come to pass. Those who reject me are the wrongdoers. If I am false, then why does God help me? Also, this is the need of the age. If it is wrong to call me the Promised Messiah (may peace be upon him) then show us another

reformer. The need of the faith is genuine. Some people say that there is no need for its protection, but they are in grave error. The enemies of Islām have published thousands of books against Islām and there is no counting the leaflets and magazines. If you still say that no harm has come to Islām, then you truly do not love Islām. Indeed, those who are enlightened and love Islām and know the current state of the world accept that it is the time for the coming of a Reformer."

The *Ayah Istakhlaf* says that the Khalīfas of this *Ummah* will be similar to those of the previous *Ummah*. Since there is a similarity between the *Ummah* of the Holy Prophet (may peace and blessings of Allah be upon him) and the *Ummah* of Moses, it was necessary that the Khalīfa who comes fourteen hundred years after the Holy Prophet (may peace and blessings of Allah be upon him) should be similar to the Messiah (may peace be upon him) of the Mosaic *Ummah*. Accordingly, the present Messiah (may peace be upon him) did not bring any teaching of his own but only came to uphold the teachings of the Holy Qur'ān.

The bounty that was bestowed upon the Holy Prophet (may peace and blessings of Allah be upon him) was twofold: Perfection of the teachings, and completion of propagation. In his time the teaching was completed, and in this second coming the propagation of the law is to be completed. Since the verse in (*Akhreena Minhum*) Sūrah Al-Jumu'a speaks of another people who would appear as a result of his teaching, this points to a symbolic appearance of the Holy Prophet (may peace and blessings of Allah be upon him) at that time. This is the time for the completion of the propagation of the teaching of Islām, and all the means for this have been provided. All the progress of this age is in fact the progress of the Holy Prophet (may peace and blessings of Allah be upon him).

The Messiah (may peace be upon him) stressed the moral teachings and did not raise the sword. The same was destined for the Promised Messiah (may peace be upon him) that he would reveal the truth of Islām, dispel the notion that it was spread with force, and make manifest the blessings and bounties of Islām. Thus Islām will remain alive in every age. This is why the prophecies of his coming state that he would put an end to wars.

Now, looking at all the prophecies together, does this not tell us that there is a need for Mujaddid or Reformer? Considering the likeness between the Holy Prophet (may peace and blessings of Allah be upon him) and Moses, the Mujaddid of this century has to be the Messiah (may peace be upon him). The Promised Messiah (may peace be upon him) says that those who deny me in fact deny God and the Holy Prophet. Because denying me means that God has done nothing for the reformation of the Muslims when they have become so corrupted and has not sent a Khalīfa for their reformation. And it would also imply that the Holy Qur'ān — God forbid — is wrong in comparing the Ummah of Moses to that of the Holy Prophet (may peace and blessings of Allah be upon him). Know, therefore, that rejecting me is not an easy matter. I say in the name of God that whoever turns away from me and rejects me in effect rejects the Holy Qur'ān with his actions. Rejecting me is rejecting the Holy Prophet (may peace and blessings of Allah be upon him) because it would entail that he was wrong in foretelling the coming of a Mujaddid at the head of every century and the coming of the Mahdī at the time of mischief. Thus, before one labels me a Kafir, he will first become a Kafir himself. I attest to the Holy Qur'ān and the Hadīth and I am the foremost of the believers. I have firm faith in God and I believe in the Holy Qur'ān and the Holy Prophet (may peace and blessings of Allah be upon him). It is better if you listen to what I say, for God Himself will apprehend the one who shows audacity.

There are signs of the coming of the Promised Messiah (peace be upon him). The invention of the railway was one of them because it meant the abandonment of the camel as a mean of transport. The solar and lunar eclipses were also among these signs. The Promised Messiah (peace be upon him) says that, in the presence of all these signs, if they do not believe in me, then they should tell us for whom these signs are being manifested. If you want to gauge my truth, do so on the touchstone of the Prophets. Look at things with pure intentions and goodness, but if you choose to be antagonistic then you will not see anything.

The Promised Messiah (may peace be upon him) says: I do not base my truth on conjecture but on the touchstone of Prophethood. Those who listen with open hearts will believe. Everyone has the right to demand proof, and I have presented proof from the Holy Qur'ān. I state on the basis of Divine revelation that I am the one who was to come. Look at all the signs that have appeared in my support. The one who was to come would be known through Divine support for him.

The Promised Messiah (may peace be upon him) says: If you pray to God for the truth, He will open your minds. But there are few who want to go this way. When people lose faith in sainthood, they also deny Prophethood, and thus they lose their faith.

Huzoor (may Allah be his Helper) prayed that may Allāh grant Muslims the wisdom to use their own reason rather than being enticed by the mullahs. May Allāh open their hearts and enable them to accept the Promised Messiah (may peace be upon him) and come out of their terrible state. There are new parties sprouting in Pakistan and one of them has blocked the capital and no law is willing to stop them. These people chant empty slogans claiming to answer the call of the Holy Prophet (may peace and blessings of Allah be upon him), when in fact it is we Ahmadīs who have paid heed to his

beckoning. May Allāh save Pakistan and the world as a whole from mischief. The schemes being made against Muslims countries are very dangerous. If they do not realize what is happening, they will only have themselves to blame. May Allāh have mercy. *Amīn*.

Friday Sermon 24 November 2017 at Bait-ul-Futūh Mosque, London

Allāh will reveal truth to one who prays sincerely for forty days.

Instances of pious people accepting Aḥmadiyyat after being guided through true dreams.

The Promised Messiah (may peace be upon him) says "If a person prays fervently to Allāh for forty days, and his prayers are unbiased and free from any kind of obstinacy, then God Almighty will disclose the truth to him within this period." But it is important to be pure-hearted and free of prejudice. Those who pray with a pure heart will get guidance. Allāh guided many people through dreams at the time of the Promised Messiah (may peace be upon him) . A man from Lahore wrote to the Promised Messiah (may peace be upon him) that he saw in a dream that the Promised Messiah (may peace be upon him) was true. When he related this dream to a mendicant- saint to whom he was devoted, the mendicant said that Mirzā Sahib's continuous progress for such a long time shows that he is true. Another mendicant who was listening said that he would ask God about this. The next day he said that God had told him that Mirzā Sahib was true in his claim.

During the life of the Promised Messiah (may peace be upon him), a certain person intended to write a book against the Promised Messiah (may peace be upon him), but then he saw the Holy Prophet (may peace and blessings of Allah be upon him) in a dream who admonished him and told him that Mirzā Sahib was true.

Allāh also guides pure hearted people in order to save them from wrongdoing. This continues to happen even to this day. A brother from Mali writes that in his dream he saw a man with a white turban. Later he saw the picture of the same man at a friend's house and learnt that this was the Imām Mahdī. He decided to accept Aḥmadiyyat and invited his brothers and sisters to do the same but they opposed him. The next day after Fajr he saw in a dream that the Promised Messiah (may peace be upon him) was telling him to recite surah Al-Hijr which speaks of the prostration of the angels to Adam and the arrogance of *Iblis*. Then he immediately accepted the Bai'at.

Another brother writes: I saw in a dream that there were many worshipers in the mosque, but I spread my prayer mat away from them. Someone then asked me what sect do you belong to? I said I am an Ahmadī Muslim. He then told me to go to the Ahmadiyya mosque. Then I accepted the Bai'at.

A sister from Yemen writes that she saw in a dream that a moon-like star came down to earth and entered her house through the roof. She was amazed and awe-struck. Then in another dream she saw five stars that were smaller than the first. The first star was the Promised Messiah (may peace be upon him) and the five were the Khalīfas. She started watching MTA and her love for the Imām Mahdī started to grow. She then heard in *Hawār-ul-Mubāshir* that one should pray for guidance. She then offered two Rak'as of prayer and went to sleep. She then saw in a dream that she was in a large crowd in Mecca and people were thronging to have a look at a man and some were saying that the Imām Mahdī has come. When I looked at him, his face seemed like the bright moon. When I looked carefully, it was the same face I had seen on MTA. Thereafter I pledged the Bai'at.

A brother from Egypt writes that for nine years he used to hear a powerful voice in a dream. Then in 2010 when I started watching MTA, I heard some extracts being read by Sharif Audah Sahib and remembered that it was the same voice I had heard in my dreams. Then when I saw the picture of the Promised Messiah (may peace be upon him) on MTA, I addressed it and asked to tell me whether you are true or not. When I turned on MTA later that day, an extract of the Promised Messiah (may peace be upon him)'s writing was being read out in which he says: O my people, I am from God, and I hold God as my witness that I am from God. I then involuntarily clutched the Promised Messiah's (may peace be upon him) picture and started saying As-Salamu 'Alaikum.

A Syrian brother who lives in Canada says: I was introduced to the Jamā'at and given books which I continued to read for a year and then I wanted to join the Jamā'at but did not find myself righteous enough to do so. Then I met some Ahmadīs and found spiritual solace by talking to them. Then I started praying for guidance and one night in a dream I saw a pious friend who handed me a piece of paper saying that this is from the Holy Prophet (may peace and blessings of Allah be upon him) and on it was written peace be unto you and when I woke up I was reciting the verse 'Enter therein with peace, in safety.' I saw this as a clear message and accepted Bai'at.

A delegation from Ivory Coast requested to be briefed about Aḥmadiyyat. A program including a questions and answers session was held after Isha prayers; 160 persons accepted Ahmadiyyat.

A sister from France says: Some time ago I saw a video about the persecution faced by Ahmadīs. I then started praying for guidance and saw in a dream that I was sitting in the Ahmadiyya mosque in France and my

father gave me some documents. I then accepted the Aḥmadiyyat.

A brother from Algeria says: I used to watch MTA, and one day I saw in a dream that the Promised Messiah (may peace be upon him) and his five Khalīfas came to my home. When I mentioned this dream to my family, they said this is a common dream, because one is likely to dream what one is thinking about. I said it is impossible that I should pray to God and should instead be answered by Satan. Therefore, I pledged the Baiʻat.

These are but a few of numerous such instances. May Allāh increase the new as well as old Ahmadīs in faith and sincerity. *Amīn.*

Friday Sermon 1 December 2017 at Bait-ul-Futūh Mosque, London

The Holy Prophet[sa] brought back the long-lost truth to the world.

He established God's kingdom on earth, and brought back to life the dead of centuries.

On 12th Rabīʻ al-Awwal, there appeared the light that spiritually illumined the world, established God's kingdom on earth, and brought back to life the dead of centuries. It was regarding him that Allāh said:

And We have sent thee not but as a mercy for all peoples. (21:108)

While people profess to love the Holy Prophet (may peace and blessings of Allah be upon him), their actions are at odds with his teachings. The Holy Prophet (may peace and blessings of Allah be upon him) was mercy for all mankind, but often the Rabīʻ al-Awwal is marked by violence. Our every action should reflect the fact that we are the followers of the Prophet who was the King of Peace and who possessed the sublime morals. This day should be celebrated in an atmosphere of peace and love and fraternity, and yet in many countries and particularly in Pakistan it is being celebrated in fear with phone services blocked and heavy police presence. Although they vilify Ahmadīs every day, on this day their abuse takes on a greater ferocity. The sit-ins that were held in Pakistan recently caused great disturbance to common citizens resulting in a lot of financial loss. And all this happened on the beck and call of these so-called Ulema in the name of the Holy Prophet (may peace and blessings of Allah be upon him). And it is the same Prophet who taught us to give other people their rights and not to sit in the pathways. They are doing all this for their vested interests and it has nothing to do with the example of the Holy Prophet (may peace and blessings of Allah be upon him). They may do what they want, but as Ahmadīs it is our duty to follow the example of the Holy Prophet (may peace and blessings of Allah be upon him) with all our ability.

The Promised Messiah (peace be upon him) says, "'I always look in amazement on the high status of this Arabian prophet, Muhammad the Holy Prophet (may peace and blessings of Allah be upon him), may thousands of blessings and peace be upon him. It is impossible to gauge the limit of his high status and it is not possible for man to gauge his spiritual power. It is unfortunate that his status has not been recognized, as it should have been. He is the very stalwart who brought back and restored the Tauhid which had vanished from the earth. He loved God to the highest standard and his soul absolutely dissolved in [displaying] sympathy towards mankind. Therefore, God, who knew the secrets of his heart, granted him superiority over all prophets and over everyone, whether a predecessor or a follower. He granted him his desires in his very life. He is the fountain of all blessings. Whoever claims to have any excellence without benefiting from him is not human, as the key for every excellence has been given to the Holy Prophet (may peace and blessings of Allah be upon him) and he has been endowed with every treasure of the comprehension [of Allāh the Exalted]. If one negates the opportunity of benefiting through him, one remains deprived forever. What are we and what is our significance? I would be considered ungrateful if I did not confess to have found true Unity and recognizing the living God through the light of this Prophet. The radiance that glistened from his guidance fell upon us like sunlight." Huzoor (may Allah be his Helper) said: It is by following the Holy Prophet that we can learn true Tauhid, and this is the basis of the Promised Messiah's claim.

Highlighting various aspects of the Holy Prophet's life, Huzoor (may Allah be his Helper) said: The Holy Prophet (may peace and blessings of Allah be upon him) set the highest standards for worshipping Allāh. Ḥaḍrat Ayesha (may Allah be pleased with her) says that he used to offer 11 rakʻat in Tahajjud, and the duration of these rakʻat was very long. The Promised Messiah (peace be upon him) says that it was his holy example that brought about a great transformation among his companions. He used to spend his night in prostrations before his Lord. When we look at how he found the Arab barbarians in a pit of darkness and raised them to great heights, we cannot but stand in awe at the great transformation he brought about. The Holy Qur'ān describes the devotion of his companions as follows: (They) spend the night before their Lord, prostrate and standing. (25:65)

We do not find such an example in the entire history

of the world. And these are not mere tales; they are facts that the world had to accept. Huzoor (may Allah be his Helper) said: We too should raise the standard of our worship like Companions of the Holy Prophet (may peace and blessings of Allah be upon him). Until 100% of us become regular in Salāt, we cannot rest content. Huzoor (may Allah be his Helper) said: Such was the character of the Holy Prophet (may peace and blessings of Allah be upon him) that even the enemy could not accuse him of falsehood. When a Jewish scholar saw him, he said that this was not the face of a liar. When these so-called Ulema take to the pulpit, they cannot prove the supremacy of Islām. Ahmadīs should raise the standard of their truthfulness and should become one in word and deed in order to invite people towards God. The Promised Messiah (peace be upon him) says that our Holy Prophet (may peace and blessings of Allah be upon him) was the great reformer who brought the long-lost truth back to the world. No other Prophet shares this honor with our Holy Prophet (may peace and blessings of Allah be upon him) that he found the world in utter darkness and the darkness turned to light with his coming. He did not die until the people he had come to reform had discarded the garb of idolatry and donned the robe of Taqwa. Not only that, but those people touched such heights of faith and sincerity and devotion that the like of it is not to be found in the entire world. No Prophet attained this level of success other than our Holy Prophet (may peace and blessings of Allah be upon him).

One of the Holy Prophet (may peace and blessings of Allah be upon him)'s great moral qualities was his humility. Ḥaḍrat Ayesha says that he would invariably respond to anyone who called him. He was never arrogant. Most of the time his eyes remained downcast. Those who are cognizant of God's greatness are meek and humble because they are ever in awe of His majesty and independence. The Holy Prophet (may peace and blessings of Allah be upon him) was the greatest teacher. He says that evil is the one whom people stop meeting because of his ill conduct. If you hear your neighbor saying that you are good, then you can tell that your conduct is good. Every Ahmadī should uphold these principles.

The Promised Messiah (peace be upon him) says: Study the life of the Holy Prophet (may peace and blessings of Allah be upon him) so that you may learn of his morals. Even if an old and frail woman asked him to stand up, he would keep standing until she allowed him to go. He would also perform the household chores. All this reflects his simplicity and frankness. The Holy Prophet (may peace and blessings of Allah be upon him) was tested in terms of patience, steadfastness, forgiveness, compassion, courage, generosity, and there is no moral excellence that was left out.

Today we can truly celebrate the birth of the Holy Prophet (may peace and blessings of Allah be upon him) by following in his footsteps. Let us keep his example before us in everything we do. The Promised Messiah (peace be upon him) says, "The most complete and flawless man and the perfect Prophet who came with absolute blessings through which there was a spiritual revival and manifestation of the Day of Judgment, and through whom an entire world of the spiritual dead came to life, that blessed Prophet was the Seal of all prophets, Leader of the pure, Seal of all Messengers and Pride of the Prophets, Muhammad the Chosen One. O Beloved God! Send down Your blessings and mercy on this Beloved Prophet, which You have not sent down on anyone since the beginning of time. If this Noble Prophet had not appeared in the world, we would have no proof of the truthfulness of Prophets of lesser rank. It is by the virtue of this Prophet that these people have been accepted as truthful. O Allāh send down Your extensive blessings and Mercy upon the Holy Prophet (may peace and blessings of Allah be upon him), his family and his companions the like of which You have not sent upon anyone else."

At the end of the sermon, Huzoor (may Allah be his Helper) informed the Jamā'at of the sad demise Salma Ghani Sahiba of USA and led her funeral prayer in absentia after the Friday prayer.

Friday Sermon 8 December 2017 at Bait-ul-Futūh Mosque, London

One should not love the world so much as to forget God.

May Muslims recognize God's Messiah; only through him can there be peace in the world.

"Beautified for men is the love of desired things — women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allāh with Whom is an excellent home." (3[Āl Imran]: 15)

This verse describes the people who have forgotten God and the world has become their sole objective. The Companions of the Holy Prophet (peace and blessings of Allah be upon him) also carried out worldly endeavors and owned substantial properties, but they were not materialists. The Promised Messiah (may peace be upon him) says: God does not want you to give up the world, rather He says that "successful is the one who purifies himself." A believer should always bear in mind that his love for the world should not be such as to make him forget God.

The word *'Shahwa'* means strong desire and constant yearning for something. It also means a desire that is carnal and low, such as lust. When a person becomes so engrossed in love for worldly things that he is always thinking about them, then they become satanic desires, and this is common with the materialists. People cross all limits in the unlawful pursuit of women and wealth. Even when they marry they do it for wealth and want to marry a wealthy woman. The world is their sole objective. Despite the fact that Allāh has given the Muslims beautiful teachings and warned them against these things, many are still not mindful of the true purpose of their lives.

The turmoil in the Muslim world today is because the Muslims have deviated from their faith. Their leaders are busy in accumulating wealth with both hands while the *Ulema* are less concerned about faith and more about getting people to follow them so that they can come into power and accumulate wealth. Why is it that, despite having abundant resources, poor people in Muslim countries are getting poorer and some can hardly afford one meal a day. Even in Saudi Arabia, despite its petrodollars, poverty is increasing, while the princes are doing very well and spend millions of dollars in a single day. They accumulate wealth through unlawful means and spend it on unlawful things. May Allāh grant them the understanding to make the proper use of their wealth and spend it upon the needy people.

The United States has accepted Jerusalem as Israel's capital and announced that it will move its embassy there, even though many countries have not accepted this and there is a lot of criticism. All this is happening because of weakness on the part of Muslims. Conflicts between Muslim countries have given others the opportunity to make this announcement. The American President doesn't want peace in Muslim countries so that he can do with them what he wants. Even though Saudi Arabia has announced that this decision is unacceptable, only a few days ago it was in total agreement with the USA. It is also receiving arms from Western countries to fight against Yemen.

The Promised Messiah (may peace be upon him) says: The example of the person who remains engrossed in the world is like one suffering from the itch and feels relief by scratching himself but in the process injures himself. Inappropriate desires end up creating agony. A believer should seek God's pleasure. The more one is estranged from the frivolities of the world, the more one finds satisfaction. The one who is hungry for the world has a fire in his heart and is always in agony. In youth a person remains oblivious of death and finally when he realizes this, he is not strong enough to do anything. Youth should be valued. The Promised Messiah (may peace be upon him) said to Lala Sharampat who was sitting in his company: You must have planned to do many things in your life, and some of them you might have achieved, but think back on them now and you will find that they are like a bubble that bursts and nothing is left in your hands. Past comforts are of no satisfaction, and their memory increases one's agony. A wise person realizes that the time that is gone is gone and thinking about it is futile. Look how when one is an infant everyone cares for him and carries him about and it is like a kind of bliss, but think about it now and you will not find it. Both ease and hardship are temporary. In youth, one has the power to earn wealth and he forgets what is to come. Sometimes one is at once overtaken by the hardships that one wants to avoid. If one's children don't turn out to be good, he suffers and wishes that he had spent his life in the remembrance of God. The world has seen many powerful people, but all their grandeur and glory availed them naught and they were consigned to dust.

The Promised Messiah (may peace be upon him) says: Wise is he who turns towards God and considers Him to be One and without partner. No one can help you unless God so wishes, and no one will help you in calamity. Remember therefore that there is None other than God, the Sustainer, who puts a child's love in the mother's heart. Do no associate any partner with Him. Remember, that the one who surrenders himself to God, God comes to him. God is not deceived by anyone. Man tends to forget everything when he is blinded by the love of the world. The greatest sin that has destroyed Muslims is the love of the world which they are ever engrossed in. They do not even think of the time when they will be laid in their graves. Had they feared God, they would have benefitted greatly. A believer, instead of hankering after the world, should seek the betterment of the Hereafter. Huzoor (may Allah be his Helper) said: The believers love God, and our faith can only be preserved if we do not associate anyone else in that love. A believer does not love anyone more than he loves God. One incurs all blessings and acceptance, not by reciting words and phrases, but by being lost in the love of God. Hence a believer cannot even imagine that the desire for worldly things should become a craving for him. What he requires is the fear of God and contentment. This is why Allāh says: Become pious and you will become a man of God. Inculcate the love of God so that you can do justice to your worship of God. The Holy Prophet (peace and blessings of Allah be upon him) says, if you become contented with what you have then will you become grateful. Allāh accepts the penitence of one who repents. A person who wakes up with peace of mind and has food to last for one day has all the bounties of the world. May Allāh grant us true contentment and may the love God, and not of the world, be our sole objective.

Citing a recent article in a German newspaper, Huzoor (may Allah be his Helper) said that Washington

no longer enjoys the power that it once had and the world is gravitating towards China. Muslims should understand this. USA has announced the shifting of its embassy to Jerusalem with the aim of pleasing Israel. It seems likely they will increase their efforts to make Muslims fight one another. Let us pray that Muslim countries become united so that the enemy does not achieve his objectives. Let us pray that Muslims may recognize the Messiah (may peace be upon him), sent by God, so peace may be established in the world by gathering around him. *Amīn*.

Friday Sermon 15 December 2017 at Bait-ul-Futūh Mosque, London

Companions of the Holy Prophet[sa] possessed every attribute of faith.

The Holy Prophet[sa] says: "Whoever loves them loves me, and whoever hurts them hurts me, and whoever hurts me hurts God."

"And as for the foremost among the believers, the first of the Emigrants from Mecca and the Helpers in Medina, and those who follow them excellently, Allāh is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein forever. That is the supreme triumph." (9:100)

In this verse, the Companions of the Holy Prophet (peace and blessings of Allah be upon him) are set out as an example for people to come. Allāh was pleased with them and they had Allāh's pleasure as their ultimate objective and were grateful to Him in every condition. Allāh said to the Holy Prophet (peace and blessings of Allah be upon him): Your Companions are like the stars of heaven, some are brighter than others, but they are full of light. Whoever follows your Companions will be considered by God as having been guided. The Holy Prophet (peace and blessings of Allah be upon him) said: My Companions are like the stars; whomsoever you follow you will find guidance. Thus, each of them is a beacon for us.

The Promised Messiah (peace be upon him) says: The Companions showed such sincerity that they were given the tiding, "*Allāh is well pleased with them and they are well pleased with Him.*" The excellence of this station cannot be described in words. It shows that they had traversed all the levels of insight in divine matters. Cleanse your hearts so that God may be pleased with you and you are pleased with Him. Raise your standards of purity and obedience, as a result Allāh will be pleased with you and bless your bodies and your words. Thus, they are an example for us.

The Holy Prophet (peace and blessings of Allah be upon him) says: Do not speak ill of my Companions. Whoever loves them, loves me; whoever hurts them hurts me; whoever hurt me hurts God; and whoever hurts God is in His grip. Do not malign my Companions. God is my witness that even if you spend as much as the mountain of *Uhud*, you will not be rewarded as much as they were rewarded for spending a mere handful.

The Promised Messiah (peace be upon him) says: If we look in all fairness at all the sacrifices the Companions of the Holy Prophet (peace and blessings of Allah be upon him) made for him and how they gave up their homeland, bore oppression, gave up their lives and yet remained steadfast, we wonder what was it that made them so sincerely devoted. It wasn't anything other than true love for God that enlightened their hearts. It was the teaching and pure influence of the Holy Prophet (peace and blessings of Allah be upon him) that made his followers shun the world. Nowhere else do we find examples of people who have given up their lives with such valor.

Huzoor (Allah be his Helper) said: Today there is the Jamā'at of the Promised Messiah (peace be upon him) who are expected to inculcate the spirit of the Companions. The Holy Qur'ān is full of praise for the Companions of the Holy Prophet (peace and blessings of Allah be upon him). Are we the same as they were? When Allāh says that the people who follow the Promised Messiah (peace be upon him) will walk along with the Companions of the Holy Prophet, we should remember that the Companions had sacrificed their land, their wealth and whatever belonged to them.

Describing the means through which the Companions overcame the nonbelievers, the Promised Messiah (peace be upon him) says that they spent their nights in worship and their days in fasting. Allāh commands the believers to be always vigilant against the enemy and keep horses ready at the borders. This includes both physical enemies as well as one's own self or the ego. Just as horses become useless unless they are kept in training, in the same way the self has to be continuously trained. This will come about when a believer progresses practically and spiritually and keeps reins on his ego.

Huzoor (Allah be his Helper) cited some examples of the great spiritual power that the Companions received

as a result of the influence of the Holy Prophet (peace and blessings of Allah be upon him). These include humility, fidelity, fortitude, kindness to relatives, hospitality, serving those in need, generosity, forgiveness, obedience, being cut off this world, bearing every hardship for the sake of God, and fulfillment of pledges. These were the people who kept their word and God became pleased with them.

The Promised Messiah (peace be upon him) says that it is impossible to succeed except through the Holy Qur'ān. Keep the Companions' example before you and see how when they followed the Holy Prophet (peace and blessings of Allah be upon him) and gave preference to their faith over the world, and how God gave them everything He had promised. In the beginning the Companions were mocked at that they could not even move freely and yet they claimed that they would become kings. By following the Holy Prophet (peace and blessings of Allah be upon him), they found what they had not for centuries. They spent their day and night in the love of the Holy Qur'ān and the Holy Prophet (peace and blessings of Allah be upon him). They gave up the ways of the nonbelievers and devoted themselves to Islām. And as long as they remained steadfast they remained dominant and Islām continued to progress.

The Promised Messiah (peace be upon him) says that the Companions of the Holy Prophet (peace and blessings of Allah be upon him) were so sincere and devoted that no such example of it is to be found in the disciples of other Prophets. They followed the commandments of God in such a way that the Holy Qur'ān is full of praise for them. It is written that when they were forbidden to drink, they at once broke all the vessels containing wine and never reverted to this bad habit again. Their love and devotion to the Holy Prophet (peace and blessings of Allah be upon him) was unparalleled. When we read about the followers of the Prophet Moses, they often were disobedient to him; while the disciples of Jesus were described by himself as weak of faith and they betrayed their master in time of trial. The Companions, on the other hand, were so sincere and devoted that they never hesitated to give up their lives in the way of Allāh and they possessed every attribute of faith.

Huzoor (Allah be his Helper) said: No people have ever had to face the kind of tribulation and hardship, as did the Companions in the beginning of Islām. They bore all hardship with fortitude and did not turn their back on Islām. At the climax of these tribulations they had to migrate from their homeland. And when the mischief of the nonbelievers crossed all limits, Allāh ordained the Companions to punish them. Thus these few people who spent their nights in worshipping Allāh and had no weapons for war had to come to the battlefield to stop the enemy's onslaughts. All Islāmic wars were defensive in nature.

We should strive to cleanse ourselves and follow in the footsteps of the Holy Prophet (peace and blessings of Allah be upon him) and his Companions so that we become Muslims in the true sense of the word. May Allāh enable us to do so. Amīn.

Friday Sermon 22 December 2017 at Bait-ul-Futūh Mosque, London

Follow the footsteps of the Companions of the Holy Prophet[sa].

The Companions showed sincerity and turned away from idolatry and creature worship.

Huzoor (may Allah be his Helper) said: In the last sermon I related some examples of the life and character of some Companions of the Holy Prophet (may peace and blessings of Allah be upon him). Seeing the response, I have received through letters, I have decided to mention some more of these examples that were left out due to shortage of time.

Once the Holy Prophet (may peace and blessings of Allah be upon him) ordered an eminent Companion Ḥaḍrat Abu Ubaidah Bin Al-Jarrāḥ (may Allah be pleased with him) to go to Najran. He said: "Every nation has a custodian, and o ye people! The custodian of ours is Abu Ubaidah Bin Al-Jarrāḥ." When the Holy Prophet (may peace and blessings of Allah be upon him) was hit during the battle of Uhud, two rings from his helmet became embedded in his jaw. Ḥaḍrat Ubaidah (may Allah be pleased with him) pulled out these rings with his teeth in the process of which he lost two of his teeth.

An example of his humility, cooperation and settling matters with wisdom is that once on an expedition the Holy Prophet (may peace and blessings of Allah be upon him) sent Ḥaḍrat 'Amr bin Al-'Ās (may Allah be pleased with him) as the chief of the army. Ḥaḍrat Amr bin Al-'Ās (may Allah be pleased with him) requested the Holy Prophet (may peace and blessings of Allah be up (may Allah be pleased with him) on him) for reinforcements. Subsequently, the Holy Prophet (may peace and blessings of Allah be upon him) sent a group under the leadership of Ḥaḍrat Abu Ubaida (may Allah be pleased with him), and the Holy Prophet (may peace and blessings of Allah be upon him) instructed Ḥaḍrat Abu Ubaida (may Allah be pleased with him) that both leaders should mutually work together. However, there was a misunderstanding as Ḥaḍrat 'Amr bin Al- 'Ās (may

Allah be pleased with him) thought he was the leader of both the units and started giving direct instructions to both. Instead of getting into any argument, Ḥaḍrat Abu Ubaida (may Allah be pleased with him) said that he had been sent as an independent Amir but he had also been sent for mutual cooperation, therefore he would accept the decisions of Ḥaḍrat 'Amr bin Al-'Ās (may Allah be pleased with him). Today Muslims need to realize that sometimes it is important to forego one's own authority for the sake of mutual cooperation.

An example of winning the hearts of the subjects is that when the Byzantine king gathered armies from across the entire country and sent them to fight Muslims, after consulting the generals, Ḥaḍrat Abu Ubaida (may Allah be pleased with him) strategically decided to withdraw from the city for the time being and to leave the area which Muslims had conquered. However, as they had already received taxes from the non-Muslim inhabitants after the victory, he returned these amounts to them saying: "As we are unable to protect you for the time being and are unable to safeguard your rights, we are returning the sum which we had received as taxes from you." This justice and repayment of a trust had such a great influence on non-Muslims that the Christian residents were weeping at the departure of Muslims, and offered heartfelt prayers that may Allāh soon bring them back.

The Holy Prophet (may peace and blessings of Allah be upon him) said with regard to Ḥaḍrat Abbas (may Allah be pleased with him) that he was the most generous of men.

Then there is Ḥaḍrat Ja'far (may Allah be pleased with him), the paternal cousin of the Holy Prophet (may peace and blessings of Allah be upon him) and the blood brother of Ḥaḍrat Ali (may Allah be pleased with him). He was also fortunate to have accepted Islam in the early period and later migrated to Abyssinia. When the Meccans learnt of this migration, they demanded the return of these converts. At this, Najashi, called the Muslims to his court and asked them why did they leave their faith and why did they not accept christen faith? On that occasion, Ḥaḍrat Ja'far (may Allah be pleased with him) represented the Muslims and said, "O King! We were an ignorant people. We used to worship idols, eat dead animals, it was our common practice to commit vulgar acts and mistreat our relatives and the one who was more powerful among us would suppress the one who was weaker. In these circumstances, Allāh the Exalted raised a Prophet (may peace and blessings of Allah be upon him) among us who called us towards the Oneness of God and towards His worship. He taught us to be truthful, trustworthy, to treat our neighbors with kindness, and forbade us from fighting and shedding blood without reason. For this reason, our people have turned against us. We heard great things about your fairness and justice, so we hope that we will not be treated unjustly in this country". At this, Najashi said that he wanted to hear a portion of the revelation that was sent down to the Prophet (may peace and blessings of Allah be upon him). When verses of surah Maryam were recited to him, tears came to his eyes, and he said, 'By God, it seems that these words and the words of Moses are from the same fountainhead.' He said that Muslims would have complete freedom. Thus, the wisdom of Ḥaḍrat Ja'far (may Allah be pleased with him) helped the Muslims to continue living in Abyssinia.

Ḥaḍrat Mus'ab Bin Umair (may Allah be pleased with him) was another Companion who was very handsome and was brought up in luxury. After he accepted Islam, he faced hardship and destitution and his clothes were mended with pieces of leather. Once when he came to the Holy Prophet (may peace and blessings of Allah be upon him) in this state, the Holy Prophet (may peace and blessings of Allah be upon him) said: I have seen Mus'ab at a time when there was no one more affluent than he in the city of Mecca, but his love for the Messenger of Allāh brought him to these circumstances. Ḥaḍrat Mus'ab (may Allah be pleased with him) was an ardent preacher and conveyed the message of Islam to the people of Medina.

Ḥaḍrat Saad Bin Rabi (may Allah be pleased with him) was an Ansari. After migration to Medina, the Holy Prophet (may peace and blessings of Allah be upon him) made him a brother to Ḥaḍrat Abdur Rahman Bin Auf (may Allah be pleased with him). Ḥaḍrat Saad Bin Rabi (may Allah be pleased with him) brought his newly appointed brother to his home and said that he would give him half his property, and that he could divorce any of his two wives so that he could marry her. Ḥaḍrat Abdur Rahman Bin Auf (may Allah be pleased with him) said: "I am a tradesman and will be able to take care of myself, so just show me the way to the market. I thank you for your sentiments." In this way he began trading and there came a time when he was among the wealthiest of traders. Ḥaḍrat Saad Bin Rabi (may Allah be pleased with him) was martyred in the battle of Badr. When the Holy Prophet (may peace and blessings of Allah be upon him) saw him surrounded by the enemy, the Holy Prophet (may peace and blessings of Allah be upon him) sent someone to him. He said: Give the Holy my Salam. And to his people he gave the message: We protected this trust with our lives; you too must do the same.

A Companion used to say that if he remained constantly under one of the three states, he would enter paradise. One is the state of awe that he experienced from reciting the Holy Qur'ān. Second is the state he was in when he listened to the Holy Prophet (may peace and blessings of Allah be upon him). And the third is the state when he attends a funeral and imagines that it is his

funeral. Huzoor said: Such are the thoughts through which one can constantly strive to do good deeds.

Once the Holy Prophet (may peace and blessings of Allah be upon him) asked why two persons had not come for the prayer. He then said that Fajr and Isha prayers are indeed heavy upon hypocrites. If you knew the importance of these prayers, you would come to them even on your knees.

Once a Companion asked the Holy Prophet (may peace and blessings of Allah be upon him) what he should do with 100 dinars he had found. The Holy Prophet (may peace and blessings of Allah be upon him) told him to announce it for one year, and then for another year, and another year, and after that he could spend these as he wishes.

One Companion asked: When I pray, I want to offer lot of Durood. Can I make Durood fourth part of my prayers? The Holy Prophet (may peace and blessings of Allah be upon him) said: You can offer it as much as you like. He said: I wish to offer nothing but Durood. The Holy Prophet (may peace and blessings of Allah be upon him) said: If you do so, all your worries and sorrows will go away.

Once the Holy Prophet (may peace and blessings of Allah be upon him) sent a Companion to receive Zakāt. He calculated the Zakāt of one Companion to be equal to a one-year-old camel, but he insisted that he wanted to give a more valuable grown up camel. But this Companion refused that he had a trust to fulfill and he could not receive more than was due. If he wanted to give more he should speak to the Holy Prophet (may peace and blessings of Allah be upon him). The Holy Prophet (may peace and blessings of Allah be upon him) was pleased at his sacrifice and said God would reward him for it.

The Promised Messiah (peace be upon him) says: What was it that caused the Companions of the Holy Prophet (may peace and blessings of Allah be upon him) to show such steadfastness that they not only gave up idolatry and creature worship, but in fact all love for the world grew cold in them and they began to see God. They became so devoted in the path of God that it seemed like each of them was Abraham who was willing to make any sacrifice in the path of faith. In fact, the Companions who did not get martyred thought that there might be some shortcoming in their faith, as says the verse (33:24): "There are some of them who have fulfilled their vow, and some who still wait."

Did these people not have needs like other people, and did they not have children and other loved ones? But such was the attraction of faith for them that they gave it preference over everything else.

Huzoor (may Allah be his Helper) prayed that Allāh may enable Ahmadīs to follow in the footsteps of these bright stars and may our every action be at winning Allāh's pleasure.

At the end of the sermon, informed the Jamā'at of the sad demise of Areesha Sahiba, wife of Faheem Sahib of Holland, currently serving as life devotee in Benin. Hazoor led her funeral prayer in absentia after the Friday prayer.

Friday Sermon 29 December 2017 at Bait-ul-Futūh Mosque, London

Prayer is akin to the death after which one is given a new life.

The philosophy and prerequisites of prayer in the words of the Promised Messiah[as].

By the grace of Allāh, Jalsa Sālāna Qādiān has started from today. We pray to Allāh that the three days of Jalsa pass in peace and security and the participants may attain the purpose for which they have come to the Jalsa. This purpose is to pray before Allāh, to improve their practice and knowledge, to strengthen their relationship with Allāh, and to give special attention to prayer under the influence of the spiritual atmosphere of the Jalsa.

Your prayers should not be confined to yourself but should include the progress of the entire Jamā'at. Seek Allāh's help and support to be saved from the schemes of Jamā'at's enemies who want to harm the Jamā'at in many parts of the world. And pray for Muslims in general. It is our duty to pray for the eradication of those groups and governments who are carrying out atrocities in the name of Allāh and the Holy Prophet. Those who have gathered in the dwelling place of the Promised Messiah should keep these objectives in mind. Also pray for the fulfillment of the objectives for which the Promised Messiah was sent.

Pray for the world as a whole that Allāh may grant them wisdom and save them from calamities. The world today stands in dire need of the prayers of the followers of the Promised Messiah. I ask those gathered in Qādiān in particular and Ahmadīs in general to pray that Allāh may grant Muslims the understanding that there is no salvation or peace for them unless they accept the one who has been sent by God. May Allāh grant them this understanding as they enter the new year.

The Promised Messiah says: Prayers are not accepted unless the hearts are pure. Prayers are not accepted as long as one holds a grudge against anyone even in worldly matters. For the acceptance of prayers, it is of the utmost importance that we forget our personal injuries. A pathetic and painful heart is precondition for the acceptance of prayers.

In view of the spiritual atmosphere in Qādiān during these days, try to imbue your prayers with heartfelt sympathy. Even when walking around in Qādiān, spend your time in prayers rather than indulging in frivolous things. The Promised Messiah says: Do not imagine that mere verbal utterance is prayer. Prayer is akin to death after which one finds a new life. The one who supplicates is like one who is dead, for he puts an end to his person and his ego. When a prayer is effective it draws grace and blessings to itself.

Another thing the Jamā'at must avoid is frivolous talk. If we purify our tongues, God comes to our doorstep, and once He has entered the doorstep then no wonder if He comes in as well. Sin is a poison that does away with the fear of God and His love. Do not ever stop praying. It is only through prayers and repentance that one finds success. A man should keep praying even when he is not in any difficulty.

Describing the qualities of believers, the Promised Messiah says: When one seeks help from God with such determination and single-mindedness as to experience deep anguish and fervor, then the door to success is opened. Two loves cannot coexist. If you love God, you will also be given the world; but you will not find God if you simply pray for the worldly matters.

Prayers are accepted when we give up our own comforts for the sake of God. There are three categories of people: Those who put themselves in hardships, those who are moderate in their efforts, and those who excel in good deeds. We should try to be among the third category that is we should try to excel in good deeds. It is of no use to remain at the same stage. See, water that remains stagnant ultimately turns bad. Hence, we should always keep moving forward.

For the acceptance of prayers it is essential to keep progressing, because God's help is with those who do not stand still. There are people who start off with zeal and fervor, but they do not move any further and often end up badly. Many are tried on account of women and children. The first trial that came upon Adam was on account of a woman. Often women and children become cause of hardships and trials. Therefore, we should try to reform them and to pray for them. We should also try to inculcate righteousness in our next generation and pray for them.

The Promised Messiah says: Once a ship in a storm was saved on account of the prayers of a godly person, and God revealed to him that the ship had been saved on his account.

The Promised Messiah says: My advice is to make yourself an example for others. Unless one becomes like angels, how can it be said that one has been purified. Blessed are those in chains but do not tire of praying, for one day they shall be released. Blessed are you who pray and do not tire.

The Promised Messiah says: Our Jamā'at should be an example for others. If a person's life is as impure now as it was before he pledged the Bai'at, then it is a great error, for it gives the enemy cause for criticism. Allāh saves millions for the sake of one person. Our only weapon is prayer and we should hold fast to it. It was never said that the Promised Messiah would take up the sword, rather it is written that he would work through prayers. All our objectives can only be achieved through prayer. Allāh says time and again that everything will happen through prayer alone. Prayer is a great weapon. That which we pray for in secret is manifested by God in the open. If our prayers reach a certain level, the liars will at once be vanquished. Prayer is the weapon for the victory of Islām and it is the weapon that the followers of the Promised Messiah have to take up. This alone will bring us out of our difficulties and vanquish the enemy.

The Promised Messiah offered the following prayer for the Muslim Ummah: O God, hear my prayers for my people and my supplications for my brothers.

Huzoor prayed that may Allāh open the eyes of the Muslim Ummah so that they may desist from opposing the Promised Messiah and instead become his helpers. May Allāh enable us to pray for the achievement of all the objectives for which the Promised Messiah was sent. Those attending the Jalsa in Qādiān should particularly focus on their prayers and bring about a transformation in themselves. Amīn.

Friday Sermon 5 January 2018 at Bait-ul-Futūh Mosque, London

Only Ahmadiyyat showing the world the beautiful face of Islām.

Faith inspiring instances of God's favors upon those who makes financial sacrifices for His sake.

"And whatever of wealth you spend, it is for yourselves" (2:273)

It is a sign of a believer that he spends for the sake of Allāh, and blessed are those who do so with this intention. Today there is no one on the face of the earth, except Ahmadīs, who make sacrifices for the sake of earning Divine pleasure. Perhaps there are also other individuals who do so, but as a community it is only Jamā'at Ahmadiyya which makes financial sacrifices for the sake of spreading the faith, helping the needy and informing the world of the true and beautiful face of Islām. It is recorded in a Hadīth that Allāh said to the Holy Prophet[sa]: O son of Adam, keep your wealth with me and become secure. I will return all your wealth to you on the day you shall need it. That is to say, whatever we spend in the path of Allāh is saved in our account and

will be returned to us by Allāh when we stand in need of it.

The Holy Prophet says: On the day of judgment, those who spend in the way of Allāh will be under His shade until the reckoning is complete. God does not like wealth that is accumulated through unlawful means. He only accepts the wealth that is earned through hand work. A companion of the Holy Prophet says: Whenever we were asked to make financial sacrifices, we would go to the market and do some labor and contribute whatever we earned. It is said that when Ḥaḍrat Abu Bakr accepted Islām he had 40,000 gold coins along with his business and he made a pledge to give it all for the cause of faith. He continued to do so and at the time of the Hijrah he was left with only 500. Such is the example of the Companions who had nothing but still labored to earn a few cents in order to make contributions; while those who had abundance spent without fear of becoming penniless.

Among the companions of the Promised Messiah[as], Ḥaḍrat Khalīfatul-Masīḥ I made tremendous financial sacrifices. Likewise, Ḥaḍrat Dr Khalīfa Rashid-ud-Din Sahib immediately pledged Bai'at when he heard of the Promised Messiah's claim and was always foremost in making sacrifices, so much so that the Promised Messiah once assured him that he had made so much contribution that he was not required to make any more. But he still continued to make financial sacrifices despite the Promised Messiah's assurance. At the time of the lawsuit in Gurdaspur, the Promised Messiah appealed for funds for its expenses and also to cover the increasing expenditure of Langar Khāna, upon which Khalīfa Rashid-ud-Din Sahib sent him 450 rupees that he had received as salary the same day. Someone asked him why he didn't keep something for his household expenses, and he answered how could he keep that money when the Promised Messiah says that it is needed by the faith.

By the grace of Allāh, such examples continue to be seen in the Jamā'at even today, and we witness countless such instances every year. According to norm, the new year of Waqf-e-Jadīd is announced on the first Friday of January every year. In this context, I will relate some faith-inspiring examples of how Allāh blesses people on account of these sacrifices and how this leads to the strengthening of their faith. Members make financial sacrifices with great zeal and follow in the footsteps of the Companions of the Holy Prophet who used to go to the market and do manual work and pay everything they earned as Chanda.

The Khuddam of a Jamā'at in Burkina Faso worked together to lay down the fiber cable and gave all the money they earned, equal to 1250 pounds, towards Chanda Waqf-e-Jadīd. A brother from Burkina Faso says that he was going on a journey at a time when the crop was about to be harvested. He instructed his children that when the harvest is complete they should give 10% of it as Chanda. But when he came back home he found that they had not done so. He then ordered all the harvest to be taken out of the house. When the harvest was again brought into the house after deducting the Chanda, it did not seem to have decreased at all but even seemed to have increased. Such is the example of people living thousands of miles away.

Huzoor also cited some examples of people's difficulties being removed and their faith being strengthened. Yaqub Sahib from Ivory Coast says: 'There was a time when I did not pay Chanda and was always in difficulties. For the last three years, I have been paying Chanda and everything has changed. My harvest is good and my children are doing well.' Huzoor said: This spirit is to be found even among the new converts to Aḥmadiyyat. For example, a new Ahmadī from a village in Tanzania says: 'I used to be lax in paying Chanda and my financial situation was not good. But when I understood the meaning of spending in the way of Allāh, my life changed. The crop that used to yield eight to ten bags now produces up to fifty-six bags. This is the reward of spending in the way of Allāh.' He said that he was also building a guesthouse for the Jamā'at.

People in extreme poverty also make financial sacrifices and God blesses them. Amīr Sahib of Gambia writes that when an appeal was made for Chanda, a lady said that she did not have any money but that she had a hen which had been gifted to her by a friend and this she gave in Chanda. Huzoor said: Such examples are also found in the time of Ḥaḍrat Muṣliḥ Mau'ūd .

A brother from Gujarat, India sold his refrigerator in order to pay Chanda. Similarly, an inspector of Waqf-e-Jadīd in India writes: While I was touring UP, a brother said that his circumstances were strained and that I should come for Chanda the next morning. His daughter was listening to this. She brought the money she had saved for buying shoes in winter and offered it as Chanda.

I have said before that we should be mindful of people who are in difficulty and not accept Chanda from them even if they want to pay. The Jamā'at should take care of such people. Huzoor said: While these examples reveal how people are making sacrifices for the sake of their faith, they also serve as a testimony to the truth of the Promised Messiah. May Allāh cause the Jamā'at's faith and conviction to grow and they may continue to grow in their spirit of making sacrifices.

By the grace of Allāh, the 60th year of Waqf-e-Jadīd has ended and the 61st year has started from 1st January. During this year, the worldwide Jamā'at contributed 8.862 million pounds towards Waqf-e-Jadīd, which is an increase of 842,000 pounds from the previous year. After Pakistan, which is always in the first position, the top ten positions are as follows: UK, Germany, USA, Canada,

India, Australia, a Middle Eastern Jamā'at, Indonesia, a Middle Eastern Jamā'at, and Ghana. In terms of local currency, Canada has made significant progress.

The main thing is to increase the number of contributors. The number of contributors is more than 1.6 million, with 268,000 new members participating during this year. Pakistan and Canada have done a lot of work with regard to Chanda Balighan.

May Allāh bless the lives and possessions of all those who have made these sacrifices. May Allāh increase their faith abundantly and may their every word and deed be in keeping with His will. Amīn.

At the end of the sermon, Huzoor informed the Jamā'at of the tragic death in an accident of Ali Gohar Munawar, son of Wajih Munawar Sahib from Aldershot, UK. His grandmother was also injured in the accident. May Allāh grant her full recovery and may Allāh bless his parents and make up for their loss. Huzoor led the funeral prayer of the deceased after the Friday prayer.

Full original text of Friday Sermons by the Caliphs of Aḥmadiyya Islam is available in print in Al-Fazl International, Al-Fazl Rabwah and Badr. These publications are also available online at alislam.org under periodicals. Translations and summaries of Friday Sermons are also available in various languages on alislam.org under Friday Sermons. In the US, please contact Faiza Bajwa to subscribe to Al-Fazl International. E.-mail: fh0294@yahoo.com. Phone: (718) 813-0700. Mail: 188-15 McLaughlin Ave., Hollis NY 11423. Urdu texts have also been published in book format as Khutbat-i-Nur, Khutbat-i-Mahmud, Khutbat-i-Nasir, Khutbat-i-Tahir and Khutbat-i-Masroor. They can be ordered from amibookstore.us or can also be found at alislam.org under Urdu Books.

Holy Quran Conference 2017 Held in Miami Florida

Report by Mudathir Adedeji

By the grace of Allah, local Quran conference was held in January 2016 at Bait-un-Naseer Mosque Miami Florida. The conference began at 11:00am with the recitation of the Holy Qur'an by Brother Mudassar Muhammad, followed by a poem recited by Brother Khalid Minhas. President Miami Jamā'at, Brother Munawar Chaudhary delivered opening remarks. He talked briefly on how the Holy Qur'an was revealed to Holy Prophet Muhammad (s.a.w.) and recorded during his lifetime (s.a.w.) and then throughout the life of his guided successors. Brother Mudathir Adedeji, the Ta'līm-ul-Qur'an and Waqf-e-Ārḍī (TaQWA) secretary, gave a brief introduction on the blessed scheme of TaQWA (Ta'līm-ul-Qur'an and Waqf-e-Ārḍi) elaborating on how members can benefit from the online Qur'an services webpage by registering for classes online; ranging from basic to advanced levels

Basic recitation of Yassarnal-Qur'an

Melodious recitation of Holy Qur'an with correct pronunciation

Translation and commentary

He explained members are encouraged to take advantage of self-learning resources provided online as well. These classes and resources are available at https://www.alfurqan.us and the link to this website is provided at https://www.altaqwa.us/, the website for Ta'līm-ul-Qur'ān and Waqf-e-Ārḍī Dept. USA.

Brother Mudathir Adedeji went on to talk about the history of Waqf-e-Ārḍī; how members may take advantage of the congregation and why members should devote their time to this blessed scheme. Hafiz Imran Ahmad Sahib from Miami Jamā'at taught Tajweed rules and lessons on correct recitation of the Holy Qur'an, in addition to teaching members how to correctly pronounce alphabets and how to join alphabets together. At the end of his presentation he encouraged members to practice, what he taught during his presentation, on their own when reciting The Holy Qur'an. Brother Ahmad Mubarak Sahib from New York Jamā'at elaborated on the benefits of studying the Holy Qur'an.

Members asked Brother Ahmad Mubarak various questions regarding the study of the Holy Qur'an, in which an intellectual discussion was formulated. The conference was closed by remarks and silent prayer by Imam Muhammad Saeed Sahib. Zuhr and Asr prayers were offered at 1:30 PM and lunch was served at 1:45 PM. This conference was attended by approximately 78 members. The members attending included 15 Ansarullah members, 13 Khuddam-ul-Ahmadiyya members, 12 Aṭfāl members, 28 Lajna members, and 10 Nāsirāt members.

Thus, this spiritually rejuvenating conference came to a conclusion. May Allah enable all to carry on the learned knowledge in daily lives and benefit from the Holy Qur'an and its teachings while enjoying its blessings.

34th Majlis Shūrā (2017)
Aḥmadīyya Muslim Community, USA

Wajeeh Bajwa, Gainesville, FL

The thirty-fourth (34th) Majlis Shūrā of the Aḥmadīyya Muslim Community, USA was held at Bait-ur-Rahman Mosque, Silver Spring, MD, from Friday, April 28 to Sunday, April 30 2017, Al-Ḥamdu Lillāh.

Friday sermon on April 28, 2017 before Imām Azhar Haneef, Nā'ib Amīr and Missionary delivered the start of the Shūrā proceedings in charge. He recited Verse 160 of Chapter 3 (Āl 'Imran): "And it is by the great mercy of Allāh that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So, pardon them and ask forgiveness for them, and consult them in matters of administration; and when thou art determined, then put thy trust in Allāh. Surely, Allāh loves those who put their trust in Him." Imām Azhar Haneef gave a brief history of the Shūrā (consultation) at the time of the Holy Prophet (may peace and blessings of Allah be upon him) and how Shūrā was initiated in the Aḥmadiyya Muslim community by Ḥaḍrat Masīḥ Mau'ūd (may peace be upon him) at the occasion of the first annual convention held from December 27th to 29th at the Aqsa Mosque in Qādiān. He also provided guidance from a Friday sermon by Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ Al-Khāmis (may Allah be his Helper), delivered on March 24, 2006 in which Huzoor (may Allah be his Helper) had provided instructions to the Shūrā representatives about their role and explained their duties and responsibilities.

Amīr Jamā'at USA, Dr. Mirzā Maghfoor Aḥmad, presided over the entire proceedings of the Shūrā 2017. The Majlis Shūrā commenced with the recitation of the Holy Qur'ān by Imām Abdullah Dibba (3, [Āl 'Imran]: 160-162). Respected Amīr Ṣāḥib USA led the silent prayer.

In his opening remarks, Respected Amīr Ṣāḥib USA welcomed all the Majlis Shūrā delegates. He emphasized the importance of the Majlis Shūrā in light of the verses recited by Imām Azhar Haneef during the Friday sermon and by Imām Dibba to open the session, and reminded delegates that their aim and goal should be to follow in the footsteps of the Holy Prophet (may peace and blessings of Allāh be upon him) and the guidance of Hazrat Khalīfatul-Masīḥ Al-Khāmis (may Allāh be his Helper).

Respected Amīr Ṣāḥib USA also reminded delegates to pay special attention to instructions given by Hazrat Khalīfatul-Masīḥ Al-Khāmis (May Allāh be his Helper), regarding the role and responsibilities of Majlis Shūrā delegates and urged them to make every effort to fulfill their obligations. He mentioned that after his comments, all attendees will listen to the address of Ḥaḍrat Khalīfatul-Masīḥ Al-Khāmis (may Allah be his Helper) to UK Jamā'at in 2016 at the occasion of Majlis Shūrā.

Respected Amīr Ṣāḥib USA reminded delegates that institution of Shūrā is the most important institution after Khilāfat. He mentioned that all delegates should keep in mind that all decision that are made in the committees are submitted to Ḥaḍrat Khalīfatul-Masīḥ for approval and only then process on implementation starts. He reminded members that their job does not end after three days rather they remain delegates for the entire year. Therefore, every delegate should clearly understand role and responsibilities.

Respected Amīr Ṣāḥib USA reminded members that:

- Spend time in prayers
- Delegate should express their opinion but refrain from engaging in a discussion.
- Delegates actions should reflect teachings of The Holy Qur'ān, life of the Holy Prophet (may peace and blessings of Allah be upon him), life of the Promised Messiah (may peace be upon him) and should not deviates from the practices of the Jamā'at.
- Propose name for the membership in the committees based someone's ability to provide useful contribution to the discussion and not to please friends.
- Delegate should not come and go as they please. Maintain decorum of the Shūrā body.
- It was reported that in the past year, some Shūrā delegates were snickering and smirking while another Shūrā delegate was presenting his point of view. This is unacceptable.
- Express opinion about the Shūrā Proposal that is under discussion and not about the unrelated matters.
- If a committee is making changes in a proposal such that additional funds are required for the implementation of the proposal then budget line item should also be identified to support this effort.

After the comments by Respected Amīr Ṣāḥib USA all Shūrā delegates listened to the address of Hazrat Khalīfatul-Masīḥ Al-Khāmis (may Allah be his Helper) to Majlis Shūrā UK in 2016.

Amīr Ṣāḥib USA invited delegates to provide comments or changes to the minutes of the Shūrā 2016 which were provided to all Shūrā delegates. Minutes

were approved as presented. After the approval of the minutes, National Finance Secretary was requested to present the budget for the fiscal year 2017-2018.

Chairmen of sub-committees from Shūrā 2016 to present their annual reports and status of the implementation of Shūrā recommendations that were approved by Ḥaḍrat Khalīfatul-Masīḥ Al-Khāmis (may Allah be his Helper).

Majlis Shūrā delegates participated actively in the discussions that took place on the recommendations of each sub-committee. Sadr Lajna Imā'illāh USA along with Lajna delegates who were seated in women's Prayer Hall offered comments via Mosque's audio system. Majlis Shūrā delegates approved subcommittees recommendations through a show of hands, either as they were presented, or with some modifications, as needed. The Subcommittee reports were presented:

Tarbiyat sub-committee-Chairman: Faheem Younus, Secretary: Rizzwan Khan

Tablīgh sub-committee-Chairman: Imām Azhar Haneef, Secretary: Waseem Sayed

General sub-committee-Chairman: Nasim Rehmatullah, Secretary: Amjad M. Khan

Finance sub-committee-Chairmen: Falahuddin Shams, Secretary: Mirzā Naseer Ehsan Aḥmad

Ta'lim sub-committee-Chairmen: Bilāl Rana, Secretary: Atif Miāñ (Ahsan Khan filled in for Proposal 1)

The Majlis Shūrā session for Saturday concluded at 7:10 pm followed by dinner given in honor of all Majlis Shūrā delegates.

The proceedings of the third and the final day (Sunday) of the Majlis Shūrā were presided over by Amīr Ṣāḥib USA. The session started at 8:30 AM with the recitation of the Holy Qur'ān.

In his concluding remarks, Amīr Ṣāḥib USA thanked all for their active participation in the Majlis Shūrā proceedings. He asked members to ponder carefully over the reason and purpose of coming together for this type of gathering and that Shūrā delegate need to fulfill their responsibilities through-out the year.

The session concluded with collective silent prayer led by Amīr Ṣāḥib USA.

Administrative Arrangements:

The National General Secretary of the USA Jamā'at, Mukhatr Malhi, and his team made all the necessary arrangements for the Majlis Shūrā. Meals were prepared and served by the Ḍiyāfat team under the guidance of the National Secretary Ḍiyāfat, Amjad Chaudhry. The dinner on Saturday night was given in the honor of all Majlis Shūrā delegates. The Majlis Shūrā delegates were accommodated at the Jamā'at guesthouse, in members' homes, and in the Mosque. May Almighty Allāh reward all volunteers and workers, Amīn.

The following group photographs were taken:

1. Majlis Shūrā delegates
2. Jamā'at Presidents
3. National 'Āmila

34th Majlis Shūrā USA Held at Masjid Bait-ur-Rahman April 28-30, 2017

Summary of Departmental Reports

Compiled by Dr Mahmud Ahmad Nagi, Columbus, OH

General Secretary

Respected Missionary Mukhtar Malhi.

- National Refresher Course for presidents was held on December 3, 2016.
- One Regional Refresher Course held for residents.

Ta'līm (Education)

Ta'līm Secretary: Atif Miāñ.

- K-8 Math Challenge and Math Contests Programs.
- High School and College Career Counseling.
- Online portal is functioning for educational loans, grants and awards.
- Since 2012, $168000 worth of scholarships have been awarded to African-American students.
- 35 students received National Talim Talent Awards at Jalsa Salana USA 2016.

Tarbiyat Department 2017

Tarbiyat Secretary: Faheem Younus

- The fourth annual Tarbiyat meeting held at Masjid Bait-ur-Rahman on 18 March weekend 2017. Was attended by 108 members.
- 11 new Tāhir Academies were added this year. Over 44 Jamā'ats and more than 1500 Atfāl and Nāsirāt are now enrolled.
- Over 200 Salāt centers.
- 30 Jamā'ats have established a local Islahee

Committee.

- Zakat participation and collections have increased by ~50%.

Waqf Jadīd 2015

Nasirullah Ahmad, National Secretary

- The total collections amount to $1,552,507 with per participant contribution $128 and an increase of 15% over the previous year. 2,943 children participated.

Umūr Kharijiyya (Public Affairs)

Amjad Mahmood Khan, National Secretary

- Two "Day on the Hill" events held in Washington D.C. (100+ delegates in each event).
- 102 delegates from 65 Chapters participated in over 200 total meetings with U.S. Congressional offices (House/Senate), including over 30 direct meetings with members of U.S. Congress (not staff), at Capitol Hill in D.C.
- A special full color book (with appendices reflecting current activities) was prepared for each U.S. Congressional office.
- 102 delegates from 65 chapters participated in this year's National Public Affairs Seminar.
- Muslims for Life U.S. Capitol Hill Blood Drive.
- 412 individual meetings with members of U.S. Congress and/orstaff (House/Senate).
- Congressional briefing by Ahmadiyya Muslim Caucus (September 8, 2016), "Freedom of Religion Fast Declining in Pakistan - A Sobering Assessment" (2 panelists from U.S. Commission on International Religious Freedom testified).
- Special PR session at West Coast Jalsa Salana USA attended by a record 280 outside guests, including mayors and police chiefs from 7 cities and inter-faith leaders representing 9 faith traditions. The theme was, "True Islam: A Campaign Against Extremism."
- Jalsa Sālāna USA: 20 outside speakers (including Governor of Maryland Martin O'Malley and USCIRF Commissioner Jackie Walcott) + about 400 guests; extensive press and social media coverage.
- Over 100 public officials have provided endorsements of "True Islam" campaign.
- White House Iftar (July 20, 2016): 8 Jamā'at representatives participated in special invite-only event, including Naib Amīr and Missionary In-Charge, Azhar Haneef.
- Imam Hamid Malik invited to National Prayer Breakfast with President Trump as guest of Rep. Elizabeth Esty (D-CT) (February 2, 2017).

Tabligh Report 2017

Secretary: Waseem Sayed

- African American Desk: Kick off meeting took place in Atlanta. A second meeting took place in Chicago April 15- 16, 2017.
- Bangla Desk: 8 Bai'ats.
- 75+ Bai'ats to-date.
- On April 15 to 16th 2017 the Chicago East chapter hosted the 1st African American Tarbiyat/Tabligh Ijtimā.
- We have added 13,212 new contacts in the database since July 1, 2016.
- Weekly Coffee, Cake & True Islam events count is 67. Total 59 Jamā'ats are holding the event regularly.

Media

Wasim Malik

- The Media Team USA has organized 17 training sessions.
- This year 25 Press Releases/Media Advisories were sent to thousands of media outlets and contacts on the following Jamā'at events and incidents.
- Notable Outlets Covering Jamā'at Events and News:
  - USA Today
  - The New York Times
  - The Washington Post
  - Los Angeles Times
  - Houston Chronicle
  - Chicago Tribune
  - Milwaukee Journal Sentinel
  - The Columbus Dispatch
  - The Baltimore Sun
  - Miami Herald
  - The Dallas Morning News
  - Philadelphia Inquirer
  - Huffington Post
  - Fox News - Kelly's Debate

Publications

Syed Sajid Ahmad, National Secretary Ishā'at

- Muslim Sunrise, Ahmadiyya Gazette/Al-Nur and Al-Hilal are published.
- amibookstore.com shipped around $100,000 worth of books to buyers and departments.
- Tabligh and publications departments planned printing the following books to meet the needs of the Community. 1-WCPP (World Crisis) 25,000 (in

print). 2. Holy Quran - soft cover. 10,000. 3. Short Commentary. 10,000. 4. WCPP Spanish. 10,000. 5. Elementary Study. 10,000. 6. Jardin (Islam Gardens of Wisdom in Spanish). 5,000. 7. Jesus in India – English. 5,000. 8. Jesus in India – Spanish. 5,000. 9. Philosophy – English. 5,000. 10. Philosophy – Spanish. 5,000.

Rishtā Nata

Dr Farooq Ahmad Paddar, Secretary Rishtā Nata

- Rishtā Nata activities at Jalsa Salana – all three days, introduction of the team with general membership, explained the policy and procedures of the Dept.; and introduced the families and encouraged the members to register with the Rishtā Nata department.
- Rishtā Nata booth on the Lajna side from July 29 to 31, 2016.
- Informal session with Lajna 15 – 25 years age conducted by Lajna Liaison, Dr. Aziza Rahman at Bait-ul-Baseer Mosque, Silicon Valley.
- Presentation and Workshop on Marital Matters at the Lajna West Coast Regional Program by Dr. Aziza Rahman.
- A poster describing the Rishtā Nata process was mailed to all Jamā'at Presidents, to be displayed in the Mosques/ Salāt Centers – one on the men's side and the other on the women's side.
- One video on "The Process of Rishtā Nata" was recently shared with US Jamā'ats.
- 30 Premarital counseling (PMC) sessions conducted.

Audio-Video Report 2017

Nasim Rehmatullah, National Audio-Video Secretary, USA /In charge Alislam.org

- Audio-Video recordings of Jalsa Salana USA 2016/ National Jamā'at Functions/streaming.
- Videos for MTA International 60 (English and Spanish) (last year 50).
- MTA on Roku.
- Islam and Aḥmadiyyat-- journals (gazette) and newspapers.
- alislam online library (1000) Books and Articles.
- New Expanded Multi-Media Section alislam.org/v.
- New Friday Sermons Archive—Audio, Video, Text/Indexing/Search.
- Audio Q&A (Ask Islam).
- Audio Books of Promised Messiah[as] [>100hrs) Alislam.Audio/ SoundCloud.
- Digital Media Library 8495 Programs, 6009 Hours, 15,239,654 Views YouTube Uploads Full Friday Sermons.
- All videos uploaded on Alislam are uploaded on YouTube.
- Holy Quran: selected verses in 100 languages, PDF 50 (last year 48).
- Khalifaofislam.com expanded and current.
- Mobile Apps: KhalifaofIslam; MuammadFactCheck; Friday Sermon.
- iBooks,eBooks and Google books alislam.org/books/epub/.
- New photo gallery Ahmadiyyagallery.org.

Taḥrīk Jadīd for Year Ending October 31, 2015

Anwer Khan, National Secretary Taḥrīk Jadīd USA

- Total collections of US $ 2.006 Million.
- The total number of participants is 12591 and per capita contribution is around $158.
- A tea/coffee Mug was created that had the accomplishments of Taḥrīk Jadīd inscribed. This inscription displays when the hot tea/coffee is poured in. A reminder for the Taḥrīk Jadīd officers first thing in the morning.

Ḍiyāfat

Amjad Chaudhry Ḍiyāfat Secretary

- Arranging all food and accommodation needs for the guest coming to headquarter, Bait-ur-Rahman Mosque.

Wasaya

Khalid Ata, Secretary Wasāya

- Oshkosh, WI, Rochester, NY and Kentucky, KY are declared first, second and third in percentage of Mūṣīs in local USA Jamā'ats.

Waqf Nau

Hafiz Samiullah Chaudhary, Secretary Waqf Nau

- As of April 10, 2017, total number of Wāqifīn-e-Nau of all ages with 'Approved' Waqf-e-Nau number in USA is 1035. Waqf Nau boys are 603 and Waqa'at-e-Nau girls are 432.
- Eleventh visit to Jāmi'a Ahmadiyya North America, Toronto took place from April 8-10, 2016.
- Following programs were held by National Waqf Nau Department, USA on the auspicious occasion of USA Jalsa Sālāna, 2016:
  - Waqf Nau Boys Program

- Waqifāt Nau (Girls) Program
- Waqf Nau Jāmi'a Ahmadiyya, Canada 2016 Admissions Written Test
- Waqf Nau Jāmi'a Ahmadiyya, Canada 2016 Admissions Interviews
- Waqf Nau Boys Rededication Workshop
- Waqifāt Nau (Girls) Rededication Workshop
- Waqf Nau Secretaries' Meeting

Ja'idad/Properties

Rafiq Sayed, National Secretary Properties

1. Bait-ur-Rahman Mosque: Bathroom renovation work completed. Baby changing station installed in ladies' bathroom.
2. Fazal Mosque: Major face lift plus interior decoration completed.
3. Pittsburg Mosque roof replaced.

Introducing

Missionary Mahmood Kauser

Born in New York City in 1987. Moved to Los Angeles at the age of 3.

Joined Jāmi'a Ahmadiyya Canada in 2005 and graduated in 2012 after completing 7-year course and obtained Shahid degree.

Served in Tanzania (Aug 2012 – Jan 2013), Philadelphia (Jul 2013 – Aug 2013), Marshall Islands (Sep 2013 – Oct 2014), Kiribati (Oct 2014 – Jul 2015), and Federated States of Micronesia (Jul 2015 – Jan 2018). Currently serving as missionary for Queens and Long Island.

Introducing

Missionary Feroz Ahmad Hundal

I was born in Faisalabad, Pakistan on January 01, 1988 and moved to Canada in 1991. My parents enrolled me in Waqf-e-Nau Scheme launched by Khalīfatul-Masīḥ IV (rh).

Upon graduating high school in 2005, I joined Jāmi'a Ahmadiyya Canada and completed 7-year course in July 2012 and obtained Shahid Degree.

After completing Jāmi'a, I served in Liberia (September 2012 – January 2013), Humanity First Office Canada (July 2013 – December 2013) and Marshall Islands (January 2014 – November 2017). I will now be serving in Arkansas / Oklahoma Region, In Sha Allah.

وَإِذَا الصُّحُفُ نُشِرَتْ التكوير١١

And when books are spread abroad.

81 [At-Takwir] : 11

Activities and News of
Ahmadiyya Muslim Community in USA

New Year Message from Mirza Maghfoor Ahmad, Amir Jamā'at USA

Dear Members,

Assalamoalaikum wa Rehmatullahe wa Barakatohu

I wish you a happy New Year. May Allah make us true seekers of his pleasure and love and grant us prosperity, peace, tranquility, and good health.

It is a time of reflection and resolve. We shall turn to Allah and pray that He make us resolute and help us in achieving nearness to Him, may He make us steadfast in our commitment and obedience to Khilāfat-e-Ahmadiyya. May He make us honor our pledges to Allah, to Khalīfatul-Masīḥ Ayyadahullāhu Ta'ālā Benasrehil Aziz, to the Jamā'at and to our fellow beings. With the dawn of New Year, let us make an attempt to bring a change in ourselves, self-reformation, that Hazrat Khalīfatul-Masīḥ Ayyadahullāhu Ta'ālā Benasrehil-Aziz has repeatedly been asking. Let us make an effort to affirm our words with our actions.

Start the New Year with prayers, seeking Allah's help, protection, guidance, and his special merry, May Allah be always with us all.

Wassalam, Khaksar, Amir Jamā'at USA

The Association of Ahmadi Muslim Scientists

Alhamdulillah, the 5th Annual Quran Science Symposium, held this year at University of Maryland, was a success. There were a total of 204 attendees, of whom 40 (about 20%) were student guests.

For purdah, a special divider split the room into equal halves. The breakdown was 2/3 on the men's side (including lady guests) and 1/3 on the women's side.

The program was three hour long and consisted of short talks by four speakers, followed by robust panel discussions.

(Sohail Z Hussain, MD, Serving as President of Association of Ahmadi Muslim Scientists (AAMS) USA) Web: muslimscients.org, Email: muslim.scientists@ahmadiyya.us

Daud Ahmad Hanif appointed Principal of Jāmi'a Ahmadiyya Canada

The Khalīfatul-Masīḥ, Ayyadahullāhu Ta'ālā Benasrehil-Aziz has graciously appointed Respected Daud Ahmad Hanif as the Principal of Jāmi'a Ahmadiyya, Canada.

He served Jamā'at USA as Missionary in New York and Missionary In-Charge USA for many years. He also served Haiti, Dominican Republic, Guadalupe, French Guiana, Martinique and Saint Martin as Nigran (overseer) of South American Islands since 2010.

We all congratulate him on his new appointment and pray that Almighty Allah grant him success in every aspect of his new assignment. (Mukhtar Ahmad Malhi, General Secretary USA Jamā'at)

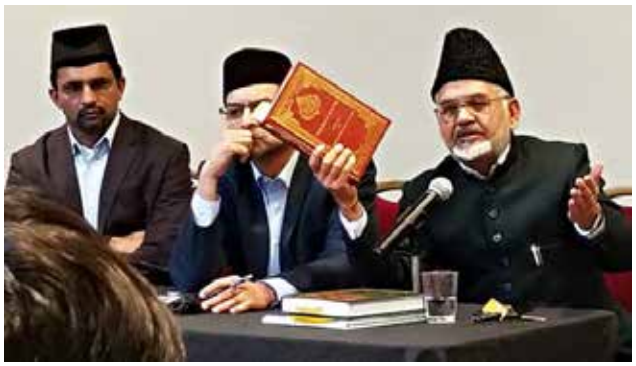
Ahmadiyya Muslim Community of Metro Detroit holds Symposium

The Ahmadiyya Muslim Community of Metro Detroit held a symposium focused on Contemporary Issues and solutions to these issues from the Life of Prophet Muhammad (peace and blessings of Allah be upon him). The Symposium was held on December 10, 2017 at the Ahmadiyya Muslim Community Center (Masjid Mahmood) in Rochester Hills, Michigan.

The presenters focused on current day issues including modesty, women rights, extremism, lack of justice and host of other contemporary problems facing

the youth and the American public in general.

Dr Mansoor Qureshi, President of the community welcomed the guests and urge all to listen today's program and make it part of once life, Hasan Qureshi a youth, described the challenges the youth face in todays environment where sexual abuse and harassment has become prevalent. It's hard for the youth to find a true role model one can trust in such an environment. The only way to fashion one's life with purpose would be to follow the excellent model of the Holy Prophet, he elaborated.



Muhammad Ahmad, director presented numerous examples from the writings of recent historians and scholars and their view of the character and accomplishments. He quoted from Michael Hart's famous book The 100. "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels."

Imam Shamshad Nasir, regional Imam Mid-West region in his concluding keynote address provided practical examples from the life of the Prophet Muhammad (peace and blessings of Allah be upon him) that everyone not only can easily implement in their daily lives but also can reap the benefits immediately. "From simple and basic matters of health and personal hygiene to larger issues of justice, forgiveness, forbearance and respect and everything in between we can look up to Prophet Muhammad (peace and blessings of Allah be upon him) as our role model" said the Imam.

Imam Shamshad also elaborated on many other aspects of the Holy Prophet's life and how everyone can benefit from them by implementing in our lives.

At the end Imam Shamshad Nasir and Dr Qureshi took questions from the audience. One of the guest asked questions in regard to the status and meaning of Sharia. "Holy Quran is the Sharia for Muslims and there is no place in the holy Quran where any violence is permitted or permission to take anyone's life is given. The only time one is allowed to defend oneself when he/she is being attacked and is in danger of his or her life."

Imam Shamshad Nasir thanked the attendees for their time and listening to the program and concluded the program with silent prayers. (Reported by Muhammad Ahmad)

Humanity First NJ Fundraiser Dinner 2017

Four major hurricanes—Harvey, Irma, Jose and Maria—wreaked havoc throughout the Atlantic this year. 2017 was one of the busiest hurricane season in the recent history. Humanity First was actively engaged in sending its first respondents to the affected areas.

Humanity First provides an ideal platform to fulfill our duty to serve humanity.

Venue for HF NJ Annual Dinner 2017

Having a good relationship with town of Plainfield, we wanted to host in its town. Another factor was to engage non-Ahmadīs to make them aware about Ahmadiyya Muslim Community and it's humanitarian efforts globally as well as increase our donor base for more potential opportunities of community services. When we started looking for venue for the fundraiser, we found out that Plainfield has no good hotels, or large enough restaurants or event halls to hold the event.

We wrote letters to Huzoor e Aqdas for prayers and started an intensive campaign to raise 60,000 USD.

Committees/ teams assignment

Planning committee was set up with approval of Mr. Munum Naeem Sahib, executive direction Humanity First USA and of following teams were assigned.

1. Marketing/ Invitations
2. Fundraising
3. Program Development
4. Event Management
    a) Registration
    b) Onsite arrangement

Marketing / invitations

This team was assigned following tasks;

1. Develop brochures, flier, online donation page, HF social media marketing, coordination with office of Mayor Mapp of Plainfield for marketing using their channels including newspapers, social media, notice boards etc.
2. Reach out to Ahmadiyya Muslim Community chapters of New Jersey through chapter presidents through their mailing lists and Juma announcements at all three mosques in NJ.
3. Establish lists of potential donors considering individual contacts, Jamā'at members, Public Affairs contacts and office of Plainfield through Mayor.

Fundraising:

This was the most challenging task of the event to raise 60,000 USD; Mr. Belal Khalid was responsible to lead all efforts outside community through office of Mayor, Plainfield Country Club and personal lists' assignments. It was huge undertaking to follow up. Dr. Khalid Mehmood, Regional Coordinator of Humanity First in Central Jersey led all efforts within community to raise funds and follow up. Our fundraising team reached out to all friends and family members by developing personal list of potential donors and attendees to follow up and assigned other key members to reach out to potential audience.

Following donation categories were set up;

1. Gold Sponsorship - $5,000
2. Silver Sponsorship -$1,000
3. Individual ticket - $100

It was planned to award plaques to all silver and gold sponsors; however, if we do not receive donations before Oct 11, 2017 a week before the event, we will mail their plaques as soon we were able to order and receive it. There were three modes of payment;

Total of 110 people and/ or companies donated amount of USD $67,598, which includes three gold sponsors and 28 Silver sponsors. May Allah bless all donors.

Notably, our auxiliary organizations including MKA, Lajna and Ansār helped fundraising as organizations; MKA CEJ, MKA North Jersey, Lajna Central Jersey and Lajna North Jersey donated as silver sponsors. Mr. Tariq Sharif Director of Public Affairs Central Jersey and Mayor Mapp of town of Plainfield were instrumental in raising awareness and fundraising among non-Ahmadi members. They helped raising approximately 20,000 USD outside which includes seven silver sponsors and individual tickets and donations, Alhamdulillah.

Program Management

Mr. Tariq Sharif lead program development and was also MC of the event.

Our program includes welcome committee comprised of President of Central Jersey Mir Sharif Ahmad, Mayor Adrian O' Mapp of Plainfield and Executive Director Humanity First Mr. Munum Naeem, who was represented by Mr. Masroor Sajid. It was started with opening remarks and background of Humanity First, its disaster relief efforts towards recent Hurricanes and then a short video including media coverage and comments of victims and volunteers.

Mir Sharif Ahmad and Mayor Mapp distributed plaques to all gold and silver sponsors. Mayor Mapp in his closing remarks gave applaud to Humanity First and its volunteers. He thanked for all efforts and programs Humanity First is running in his town of Plainfield to help people in need. Particularly, he mentioned that he is thankful for Finance Literacy program and school bags distribution. Plainfield is one of those towns in NJ which has lowest income population, highest college dropout students, drug abused and single parent population. Humanity First is expanding its programs to two more middle schools and also initiating a mentoring program for high school students. Mayor Mapp desired to increase his involvement, support and partnership with Humanity First.

Event Management:

Initially we were worried about attendance but the registration list started growing. Our initial estimate was to have 125 people but we extended to 140 seats three days before the event based on our reconfirmations follow up.

Following are some of the quick facts about the program:

1. 139 participants attended the program. The attendees included mayors, state senator, public officials and civic leadership of towns of Plainfield and Edison and many business leaders.
2. HF received 26 Silver sponsorships (greater than $1000) and 3 Gold sponsorships ($5000) for the program. The City of Plainfield and their business partners contributed more than $9000 in donations. The overall goal of $60,000 was met by the Grace of God, the Almighty. Donors' names were sent to Huzoor Aqdas for prayers.
3. There was great support from Presidents of all three New Jersey chapters of Ahmadiyya Muslim Community who attended the program. MKA Central Jersey (CEJ), Lajna CEJ, MKA North Jersey, and Lajna North Jersey donated silver sponsorships.
4. The Plainfield Country Club site and the dinner arrangements were greatly appreciated by all guests.

5. Firsthand experiences narrated by Emergency Response Team members with presentations and videos were very informative, helpful and very well received by everyone.

In the end, I request prayers of everyone for the members who worked so hard to make this event successful and for New Jersey chapters. May Allah enable us to continue serving the humanity in the best possible way. (Masroor A. Sajid, Program Director Water For Life, Humanity First USA, Central Jersey Chapter)

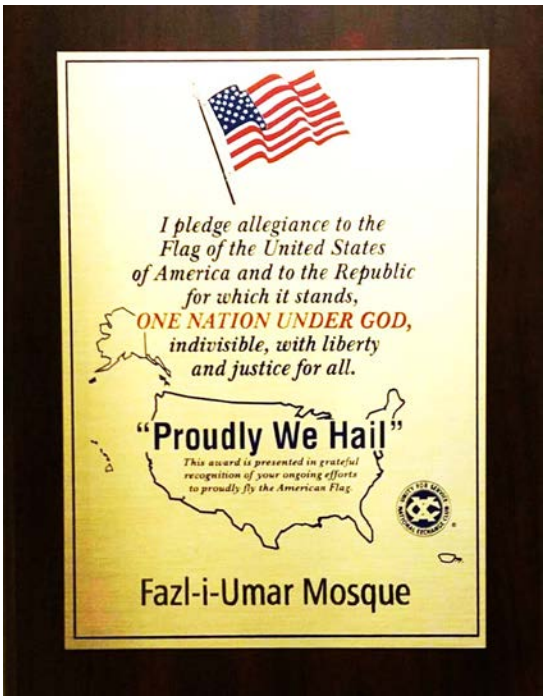
Approval of Adeel Ahmad Muneeb as Waqf-e-Zindagi

I am pleased to inform you that Ḥaḍrat Khalīfatul-Masīḥ, Ayyadahullāhu Ta'ālā Binasrehil-Aziz has graciously approved the request of Adeel Ahmad Muneeb of USA Jamā'at to devote his life to the service of Islam.

Respected Amir Sahib has, very kindly, assigned him to the National Ja'idad Department in NHQ. He has joined us at Bait-ur-Rahman Mosque.

He is a Waqf-e-Nau and has done his degree as Associate Engineer in Civil Engineering from Pakistan. Afterward, he has served in Nizamat Ja'idad, Sadr Anjuman Ahmadiyya, Rabwah and has worked in various construction and maintenance projects in Rabwah from 2012 to 2015. (Mukhtar Ahmad Malhi, General Secretary Jamā'at USA)

Proudly We Hail



"Islam is the Religion of peace and tolerance but unfortunately Islam is very misunderstood religion today" said Imam Shamshad Nasir of the Ahmadiyya Muslim Community in Midwest region

Event: The Fazl-i-Umar Mosque of the Ahmadiyya Muslim Community was recognized by the Exchange Club of Dayton at the Masonic Temple of Dayton in one of their annual events called "Proudly We Hail." The Exchange Club of Dayton is the local club of an all-volunteer, national service organization who are working together through programs of service in Americanism, Community Service, Youth Activities, and the prevention of child abuse.

The "Proudly We Hail" program encourages regular display of the American flag by individuals, commercial establishments and industries. This year the Fazle Umar mosque of the Ahmadiyya Muslim Community at 637 Randolph St in Dayton Ohio, was recognized for displaying the American flag along with Ahmadiyya flag year-round, and a plaque was awarded.

Imam Shamshad Nasir, Regional Missionary of the Ahmadiyya Muslim Community of Midwest region along with the president of the Dayton Chapter, received the plaque for Dayton Ahmadiyya Muslim Community, and addressed the gathering on the subject of "Who we are as Muslims and as Americans." The Imam outlined the Community's faith history and its high regard for all faiths as heavenly teachers sent to reform humanity. Imam Shamshad explained the meaning of Islam and Muslims, and elaborated how true Muslims are loyal to their country of residence. He also explained how peace cannot be attained without justice and the importance of acting justly for peace without personal interest. Islam teaches us to sacrifice our rights for others, he further explained.

Talking about the history of the Ahmadiyya Community in Dayton, he surprised the audience by telling them that the Fazle Umar mosque they were honoring that day was the oldest in Ohio.

Imam Shamshad Nasir also presented the book Life of Muhammad as a gift to the president of the Exchange Club.

Dr. Shahid, president Dayton Jamā'at, talked about the history of the Community here that started with many of the missionaries from the time of second successor (Mirza Basir-ud-Din Mahmood Ahmad) of the founder of Ahmadiyya Muslim community Mirza Ghulam Ahmad (peace be on him). Dr Shahid showed some clippings of the news papers and history of the Community in this area. (Report by Dr Abdul-Qudoos Shahid Dayton Ohio)

Interfaith Symposium at St. Peter's Episcopal Church in Detroit

Imam Shamshad Nasir identifies reason for so many social and justice related problems.

By Muhammad Ahmad | December 24, 2017

"Prophet Muhammad peace be on him was a champion of peace and his mission continues to be carried out by his subordinate Mirza Ghulam Ahmad of Qādiān, The promised Messiah," said Imam Shamshad

An Interfaith Symposium, entitled Connecting Our Hearts, Connecting the Dots, Connecting the Work," was held at the St. Peter's Episcopal in Detroit. Michigan on December 21, 2017.

The event was co-sponsored by the Women's International League for Peace and Freedom, St. Peter's Episcopal Church, IHM Sisters, Marygrove Masters in Social Justice, Meta Peace Team, Friends of Immigrants, Poor People's Campaign, We Stand with our Neighbors and Detroit Light Brigade.

The Speakers from each organization provided their perspective on wide range of issues including social justice, poverty, hunger, exploitation of young boys and girls, immigration issues and lack of peace in our society.

The program started with Prayers led by Yusif Barakat. The host church's Director Kim Redigan welcomed all interfaith leaders and provided brief introduction of the speakers.

Nina Rodriguez from Friends of Immigrants provide real life stories of immigrants who came to the US when they were really young and have been working here in the US and raising their families under Dreamer ACT and now will lose protection under the policies of the current administration.

This was followed by Imam Steve Mustapha Elturk of Islamic Center of North America who spoke on the importance of diversity and Qur'anic teachings of equality among all human beings irrespective color, creed or language. He read translation of some verses of the Holy Quran. Imam also read a portion from the last sermon of Holy Prophet Muhammad peace be on him at Hajj.

Barbara Harvey from Jewish Voice for Peace Detroit Chapter spoke on new developments of moving the Israelis' capital and what negative consequences it would bring. She also spoke in favor of two state solution and giving dignity to the Palestinian people.

She described stories of various Palestinian families who have been brutalized by the Israel's armed forces.

Imam Shamshad Nasir, after introducing the Ahmadiyya Muslim Community, focused his speech on lack of fear of God and lack of connection to God and righteousness, in our lives as the leading reason for so many social and justice related problems.

He elaborated that if everyone could simply follow the teachings of their scriptures and holey founders that will be enough to bring peace in the world and in our individual lives, for example he said, Jesus Christ said, if any one slaps you on your right cheek then turn the left one, does any Christian fallow this teaching he inquired from people, everyone answered NO, Imam quoted verses from the Holy Quran that there is no superiority of white man over a black or yellow. God Almighty has simply created us in different skin colors, languages and so that we can recognize and appreciate each other. Only those have superiority in the eyes of Almighty then ones that are pious.

He highlighted the fact that these days we have forgotten the teachings and traditions of the holy founders of each religion. Youth have no interest in the religion and hence the churches, Synagogues and mosques rarely see the youth attend these places of worship. Human being in general has lost the connection with the creator.

He described how harmony can be created in one's life by having respect for everyone irrespective if race or religion. Imam gave examples from the life of Holy Prophet Muhammad peace be on him, and how he treated Jewish, Christian and people of other faiths with utmost respect and dignity, Imam said that Prophet Muhammad was champion of peace for all time, and now his mission is carried out by the Promised Messiah[as] and Ahmadiyya Muslim members all over the world.

Imam later invited the guests to visit the Ahmadiyya Muslim Community's mosque and gave the book "Life of Muhammad" to each of the speakers as a gift.

Interfaith Conference at the Metropolitan UMC in Detroit

Interfaith leaders from the entire Metro Detroit area met at a conference at the Metropolitan UMC (United Methodist Church) in Detroit. Imam Shamshad Nasir represented Ahmadiyya Muslim Community of Metro Detroit.

The conference started with prayers led by Komal Hoster who was the pastor of the host church. The conference was presided by Rev. Amis Hinds. Rev. Hinds welcomed the interfaith leaders from across the metro Detroit area. He mentioned that despite December being extremely busy month for the interfaith leaders, it is appreciable that, so many leaders came to participate the conference despite their busy schedules. He described the objectives of the conference and reasons for which all the interfaith leaders gathered at the Metropolitan UMC.

He welcomed Imam Shamshad Nasir of Ahmadiyya Muslim Community to the Michigan area and introduced him to the rest of the interfaith leaders that Imam has joined and came first time to this dialogue.

Imam Shamshad Nasir provided Introduction of Islam and Holy prophet Muhammad peace be on him, he said, "Islam is very misunderstood religion this time, therefore we are ready to remove all kind of doubts and misconceptions about Islam." Imam invited them all to hold the next conference at Ahmadiyya Muslim Community Center (Masjid Mahmood) at 1730 Auburn Road Rochester Hills in Michigan, Imam also introduced various programs that Jamā'at hold including the ongoing weekly Coffee, Cake and True Islam for the guests to come and visit the mosque. Life of Muhammad and Philosophy of the Teachings of Islam books and other literature were distributed among the interfaith leaders as gift from Ahmadiyya Muslim Community. Flyers regarding Ahmadiyya Muslim Community introductions. More than 37 interfaith leaders from various religious organizations attended the conference. Interfaith leaders from many religious backgrounds introduced their religious groups and their beliefs. (Report by Muhammad Ahmad Detroit)

Birth announcement and request for prayers.

Maj. (Dr) Harris Ahmad Abbasi, US Army and Dr. Yelissa Velazquez Abbasi of Fort Sam Houston, TX are proud to announce the birth of their baby girl, Yasmine Hailey Abbasi, born 25 December 2017.

She is the granddaughter of Maj. Intisar Ahmad Abbasi, US Army (Ret) and Mrs. Summer Shirin Abbasi of Frederick, MD.

Parents request prayers that may Allah bestow His grace and protection over her so that one day she may reach out with acts of kindness and beneficence to the world.

(Dr. Harris Abbasi)

Humanity First Guatemala: Serving Mankind

Health care in poor countries is a matter of an afterthought. Yes, people worry about health issue as much as anyone is expected to, but availability of health care, especially for poor indigenous people, is rare and healthy life style is nonexistent. Attending to health issues means worrying about it once one has gotten sick. Taking care of yourself, you ask? If anyone is familiar with the concept, they don't have the means. Women in general and indigenous women in particular and by default children are at most risk. In rural areas availability of adequate health care facilities is rare at best and dismal most of the time. Guatemala is one such country. Outside he few metropolitan areas lack of quality health care is at crisis levels.

Women's Health Camp:

Humanity First has undertaken the mission of trying to fill the gap in Guatemala and try to attend to critical health care needs of central Guatemala. Since 2010 Humanity First has been conducting free health camps where 7,000 people have been served annually. Along with general health camps run under the projects of Gift of Health and Gift of Sight, annually 2-4 camps are held specifically for women since 2015. One of the primary health concern for women in Guatemala, specifically indigenous women, is cervical cancer which is very treatable if detected in time, but fatal if not. It is the number one cause of cancer related deaths in Guatemalan women. These Women Health Camps have been organized to address this and other health related issues of women in small communities of Guatemala. Most recent camp, organized in December of 2017, was a two-day clinical camp where over 400 women were seen. The went through routine blood sugar level checks and blood pressure checks which helped doctors explain to them what healthy life style choices they had to make. But most important part of the clinics was check for signs of cervical cancer. Out of these 400 women. 50 were diagnosed positive for risk of cervical cancer. These women were referred to the municipalities which sponsored the camp and were tasked to organize treatment which relative simple in medical terms. These 50 women now have the opportunity to prevent the cervical cancer from forming or to treat it early enough to prevent their death from cervical cancer a very real outcome here especially for indigenous women. The camp consisted of an education day as well during which women were introduced with various common health care risks they face and what steps they need to take to lower their risks. A brief glimpse of services provided by the Women's Health Camp project in Guatemala shows:

- *April 2014:* Education and research day for 30 local traditional birth attendants (midwives) to initiate our understanding of the population.
- *August 2014:* Gift of Health camp: Pelvic exams were provided for the first time to interested women.
- *January 2015:* First trial women's health camp. This included educational sessions on several topics ranging from cancers to domestic violence and mental health. We also collected research surveys, which asked questions related to maternal health, nutrition, women's safety, mental health, and women's gynecological health. Then, they were seen by gynecologists and received vaginal exams and other services as needed. Free medicinal treatment was provided and referrals for any woman with suspected cancer.
- *March 2015:* Over 300 women seen in 5 days and given vaginal exams and cervical cancer screenings with treatment for infections, as needed.
- *May 2015*: We more than tripled to a total of *1,040 women seen in 5 days* with educational workshops done in small groups each day. Educational topics included women's nutrition mental health, miscarriages, vaginal infections, women's rights in Guatemala, domestic violence, and more relevant topics based on our research, and outside research.
- *July 2015:* First trial women's camp in Chiapas, Mexico
- *October 2015:* Over 800 women seen from four different locations throughout the week, including a new district.
- *July 2016:* Over 900 women seen and 19 women were provided with cervical cancer **treatment**!
- *November 2016:* Almost 600 women screened and educated over 5 days.
- *March 2017*: First full camp in Chiapas, Mexico with the HF student organization at UT Austin. This camp included children.
- *April 2017*: 838 women served
- *July 2017:* 1,204 women served, including some general consultations.

Nasir Hospital-Guatemala:

The largest undertaking by Humanity First, Nasir Hospital Project was launched to fill the health care gap in Guatemala. It is a unique project. After years of organizing free health camps, it was realized the, in order to truly address the health care needs of Guatemalans, Humanity First had to establish its own hospital. The Nasir Hospital, which will be completing by Spring of 2018 is expected to have permanent staff of Guatemala physicians and nurses. But there is an available volunteer pool of 300 doctors of which 30 will annually travel to this hospital annually to bring world-class skills to the

region. This volunteer pool will also help the local physician up their skill levels and get better understanding of latest and most effective medical practices.

Nasir Hospital Project is unique medical facility in Guatemala in another way. Mr. Majid Khan, the current President and CEO of the Humanity First Health Care Services and who has been responsible for construction of Tahir Heart Institute in Rabwah, Pakistan and has worked as Global Coordinator for R&H hospital project in Ghana and as an Administrative Director of Mid-Atlantic Neurological Association (MANA) has adopted the concept of 'Hospitel'. This concept brings together two key ideas: hospitality and healthcare. Using these ideas as guiding principles, Mr. Majid Khan has worked on all aspects of hospital architecture, design, development to make it as patient friendly as possible. It incorporates ideas from hospitality industry which lower the stress levels of patients in to hospital space design. At the same time, keeping the traditions of Ahmadiyya Muslim Community in mind, all efforts were made to utilize most cost-effective means of acquiring materials used in the construction of this project.

The executive team of the Humanity First Health Care Services, an L3C organization, are Afzal ur Rehman, MD, PhD, who is the Vice President & CMO of the HF Healthcare and Mahmood Qureshi, MD, who is Non-Executive Chairman of HF Healthcare. Once completed, Nasir Hospital will be providing quality medical services in the areas of General Surgery, Internal Medicine, Pediatrics, and Emergency Services. The facility will include two state of the art operation theaters, X- ray, Ultrasound, Diagnostic Laboratory, Neo Natal facility, Pharmacy, and Morgue.

Ta'līm-ul-Qurān and Waqf-e-Ārḍī, USA

Dear Members of Jama'at USA,

As-Salamu 'Alaikum wa Rahmatullahi wa Barakatuh

Department of Ta'līm-ul-Quran and Waqf-e-Ārḍī wishes you all a blessed new year! With the start of 2018, we are pleased to make two important announcements:

1. New website for online Qur'an classes from Rabwah: (worldwide)

Under special instructions and guidance of beloved Huzur (a.b.a.), Nizarat-e-Ta'līm Rabwah has launched, for members of the Jamaat "**TALEEMULQURAAN"** portal (www.taleemulquraan.org) for teaching recitation (*nazirah*) and translation (*tarjuma*) of Holy Quran online. Members are encouraged to register and benefit from this new Jamā'at service. (Please note, Alfurqan services will continue to be available.)

2. Alfurqan's improved website for online Qur'an classes: (Dedicated to Jamā'at USA)

Alfurqan's online Holy Quran teaching service (www.alfurqan.us) will continue to run with all its classes, now with new look and many improvements such as:

Easier to search classes (improved categories and search engine tool)

More classes available by introduction of Zoom web conference system

More one-on-one classes

(Click on the images on your left on your web screen to go to related classes)

Visit the improved ALFURQAN portal and give us your feedback: www.alfurqan.us

(Please create new user accounts at the new portal even if you were registered at previous site and send a registration request for new classes from the top menu bar of the portal).

As per directives of Huzur-e-Anwar (may Allah strengthen his hand) members are advised to avoid paid Holy Qur'an classes and utilize these two full online free-of-cost services of Jama'at USA and markaz Rabwah.

Jazakumullāhu Ahsanal-Jazā

Sincerely,

Z. M Ahmad

Zaheeruddin Mansoor Ahmad

National Secretary

Ta'līm-ul-Quran and Waqf-e-Ārḍī, USA

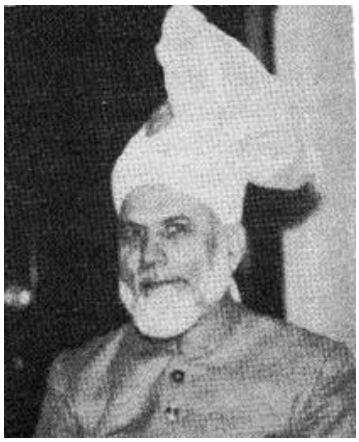
Your resource for literature in the US

amibookstore.us

Memoir of Kaleem

AN OVERVIEW OF FAMILY BACKGROUND

Habibullah Sadiq Bajwa, Maryland



Our father Siraj-ud-Din was a descendant of a landlord Jatt Bajwa family resident of Sialkot. Bhagat Singh was our tenth great-father who converted to Muslim from Sikh Faith. Collective migration from Sialkot to Amritsar occurred and our forefathers moved to Amritsar. The family continued ancestor's profession of land cultivation. Our Family had ownership of five villages in the outskirt of Amritsar. Names of two villages Taran Taaran and Nikosran were frequently heard in family conversation.

Two names Bhagat Singh and Siraj-ud-Din have special significance in the family history. The former whose heart was enlightened to accept Islam and latter whose wisdom and power of apprehension recognized the Imam of the age. It is practically, a new beginning of the family with our father as all other family members deprived themselves from the Imam of the age. Those unfortunate members not only lost their religious status but were also deprived of apparent worldly pomp and show (1).

Bajwa family was a large and reputed family and the members were well known due to their diligence and hardworking nature. Horse riding was a favorite hobby. One of our uncle had a farmhouse where he reared and bred quality horses. Our father narrated a story of our uncle who helped in search of a lost mare of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him). Men were expert in stick fighting and had superiority over their opponents at a show match. Our father shared the opportunity of stick fighting.

In 1923 during his stay in Bannu (a city in the Northwestern Province of Pakistan), one late evening he visited the family of the Late Ḥaḍrat Sahibzada Abdul-Latif (may Allah be pleased with him). Sahibzada Muhammad Tayyab Qudsi was surprised at his late arrival. In those days, people were scared to leave home after dusk. Dacoits and thieves used to be everywhere after dusk. At his surprise, our father responded that he had courage and was capable of taking care of himself in adverse situation.

An interesting event

One-day uncle Chiragh-ud-Din was returning home from village. He was driving an Ox-Cart. At the entrance of the city Octroi clerk stopped him and asked to pay tax for the butter-oil he was carrying with him. In those days probably carrying cash was very rare. As uncle had no cash he wanted to be excused but the clerk did not allow him to enter the city without payment. Immediately my uncle had a funny idea. He moved aside and drank all the butter-oil, covered the container and handed over to the clerk. He asked the clerk that as he had no cash he would pick up the container on his return. On his return, he was accompanying his friends for a fun. He asked the clerk to weigh his container. When the clerk weighed, he found the container very light. He was very upset but then realized that he had been made an object of fun. Narrating the story our father told that after that incident the clerk never asked tax from our uncle (1).

Visit with Chiragh-ud-Din

An uncle of our father was a bitter opponent of Aḥmadiyyat. He had a son named Chiragh-ud-Din who was coeval of our father. After migration from India in 1947 he settled with his family and relatives at Tandalyan Wala, Faisalabad. In 1968, my late brother Kausar Bajwa and I visited our non-Ahmadi relatives in Tandalyan Wala. When we met Chiragh-ud-Din, he said, "I think my uncle achieved a lot that someone can wish." My brother asked him, "Did my father leave all comfort and family property for this world or for hereafter." The answer was, "God knows better."

This incident remained in our mind. We could never imagine that after observing miraculous signs of blessing upon our father, how they could deny the facts. Our father was cruelly beaten by his family when he accepted Aḥmadiyyat. It was father of the same Chiragh-ud-Din who excited and urged family members to get rid of our father or at least make him eunuch. Allah has His own planning. He blessed our father with 6 sons and 3 daughters and all are blessed with spiritual and worldly affairs. It is nothing but His blessing upon us. Al-Ḥamdu Lillāh.

Our non-Ahmadi relatives who were arrogant due to their worldly power and manpower are passing misery life.

Life sketch of Siraj-ud-Din

Our father Siraj-ud-Din was born in Amritsar on January 1, 1898. The name of his father was Ghulam Qadir and Chiragh Bibi was his mother. He was a devout follower of Maulvi Abdullah Ghaznwi, a reputed religious scholar of Amritsar. Maulvi Abdullah Ghaznwi was well known due to piety and spirituality. Once

Maulvi Abdullah Ghaznwi saw in a vision that a light descended from heaven but his children were deprived of that light. When the Promised Messiah (may peace be upon him) claimed to be the Promised Messiah (may peace be upon him), his children joined his opponents instead of accepting him. Before the birth of our father, grandfather saw in a dream that God blessed him with a son whose reputation spread in the world like a shining star (2).

Childhood and early life

Our father was not even yet five years old when his father passed away. Our grandmother Maryam Bibi brought up her 4 children Hussain Bakhsh, Chiragh-ud-Din, Siraj-ud-Din and Hussain Bibi. She managed to fulfill her responsibility of bringing up her children in a religious atmosphere. Although routine expenses were met through the income of crops yet it was not an easy task to provide good training to orphan children especially in those days. The family was linked to Ahl Hadith sect of Islam. Maryam Bibi trained her children on strict Islamic principles. She made them punctual in prayer, to fast during Ramaḍān and developed hatred from lies. My father narrated an important incident of his childhood. He told that once his mother asked him to purchase yogurt from a shop. He purchased yogurt without paying the price. He returned home and happily told that he had yogurt and money both. His mother was very upset. She immediately went to the shopkeeper with him and asked him to make payment. She carried him to the shop and asked shopkeeper that whenever her son would purchase anything from him he must receive money first before delivering anything to him. My father always remembered this incident and told that during whole of his life he never cheated anybody (1).

Habits and daily routine

From the very young age, he was very punctual in Prayers and was fond of offering Tahajjud Prayer as well. He had good knowledge and understanding of religious law. He preferred to be in the company of learned and righteous scholars. At the initiation to Aḥmadiyyat (that would be mentioned in the next pages) he was severely tortured. During such torture one of his uncle urged his brothers and relatives to beat him in such a way that he might become "Bilal" i.e. incapable of reproduction. It is well known proverb that man proposes and God disposes. The intention of Allah appeared in different way. The opponents of Aḥmadiyyat wanted to make him Bilal in wrong sense but Allah made him not only Bilal, a caller for Adhān in the Masjid Aqsa Qādiān but also blessed him with children. During disturbances of 1947, his Adhān became a source of bringing a large number of Muslim ladies from surrounding villages, who took refuge in Qādiān. Al-Ḥamdu Lillāh. Ahmadiyya Community provided all types of assistance to these needy families (1).

He liked to eat healthy and nutritious food. He was fond of eating nicely cooked meat but due to his hard-working nature his digestive system was active. In summer time, he used to drink a lot of brown sugar drinks mixed with ground barley. Rice was his favorite meal. He never refused to eat rice at day or night time. During the month of Ramaḍān, he preferred to eat rice at Sahar and Iftar time. He kept a good stock of rice at home and never hesitated to distribute rice among the needy and the poor. His hospitality was well known. He tried to invite missionaries and Ahmadi friends whenever they visited Qādiān. I still remember, while I was quite young, that whenever respected Maulvi Muhammad Salim from Calcutta and Maulvi Sharif Amini from Bombay visited Qādiān they never missed a lunch or dinner at our home (1).

My father did his best to fast during Ramadan. A year before his demise, while was fasting, he suffered from dehydration on 17th of Ramadan and hospitalized. In February 1984, he passed away and buried in Behishtī Maqbarah Rabwah. He was a brisk walker and sometimes covered long distance by walking. During his stay at Karachi, it was his routine to walk from Dastgir Colony to Laloo Khait (Liaqatabad) for buying grocery. In Peshawar whenever he has to visit City from Sadr he preferred to walk. While living at Rabwah he moved everywhere by foot. At the historic accident of "Jallian Wala Bagh" Amritsar, General Dair brutally crushed the unarmed civilians. Amritsar remained under curfew for some time. Under community instruction, he frequently walked from Qādiān to Amritsar and returned after obtaining information of well-being of Ahmadi living in Amritsar. Amritsar is 36 miles away from Qādiān. As he was resident of Amritsar he was familiar with some entry to the city and performed his assignment nicely. (1)

Services to Jamā'at

My father was a Mu'addhdhin (caller to Salāt) during 1927-1957. He served as Mu'adhdhin for a short period at Dar-ur-Rahmat mosque and then at Aqsa Jāmi'a mosque Qādiān. He climbed up the 3rd floor of Manarat-ul-Masīḥ for all Prayers and called Adhān. There are 92 stairs of the minaret. We are proud of our father who at every Jumu'a prayer sat at the footsteps of Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him) and acquired religious knowledge. His sincere prayers and hardworking nature we are adherent to the Community and Khilāfat. Al-Ḥamdu Lillāh. He preferred to be a Dervish and was enrolled in the list

of 313 devout Dervishan who offered their services for Qādiān. (1,3)

A special event of Adhān

In 1957 my father visited Rabwah. During his stay at Rabwah, one day he said Adhān in Bait-ul-Mubarak. Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) heard his old servant's voice and recognized it. He was sick at that time but sent for my father and welcomed him. Al-Ḥamdu Lillāh. Later on, he narrated this incident happily.

An Incident of 1947

In 1947 at the time of partition of Indo-Pak, one day when he was saying Adhān at Manarat-ul-Masīḥ, an extremist fired at him from neighboring building. The firing continued for some time but Allah saved him. A bullet passed close to his ear and left a deep mark at the pillar. Four grenades were also thrown from the same building to demolish Manarat-ul-Masīḥ. One grenade detonated without causing much harm. The incident left a deep wound at the upper right arm of my brother professor Nasir Ahmad.

Martyrdom

During 1947 disturbances, many Muslim women residents of outskirt of Qādiān managed to reach a building adjacent to West of Aqsa Mosque. A narrow street separated the building from the residence of Mu'adhdhin Aqsa Mosque located at West side. In compliance with Jamā'at instruction our father put a plank at the wall of his residence and the building. A narrow passage was made to cross. The passage was so narrow that only one person could pass through it. Ladies and children crossed the passage one by one and our father helped them to get down. A young volunteer Ghulam Muhammad from Sialkot was assisting in crossing. He was performing his duty amidst fierce bullet shower. One bullet hit him. He fell down and became martyr. Before his last breath, he said, "Let my mother know that her son became martyr during the security of the Ahmadiyya headquarters." The time was very crucial and transferring corpse during curfew was not possible. At that time, it was decided that the burial of the martyr might be done at the East of Aqsa mosque and South side of Sadr Anjuman Ahmadiyya offices.

Later in 1959 with the special permission of Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him), the corpse of the martyr Ghulam Muhammad (that had only bones) transferred to Qiṭ'a (section) # 8 of Behishtī Maqbarah Qādiān. The deceased was not a Mūsī but the Khalīfatul-Masīḥ (may Allah be pleased with him) acknowledged his invaluable services and allowed his burial in Behishtī Maqbarah. May Allah elevate his status "Amen" (1, 4).

Initiation of our father

Our father Siraj-ud-Din embraced the fold of Aḥmadiyyat, the true Islam, on September 16, 1916 at the age of 17. He was a member of Ahl-e-Hadith Sect of Islam and was a close associate of Maulvi Sanaullah of Amritsar. He served for seven years in his mosque and on his instruction spied in Shiite Sect. The family of my father was very large comprising more than 80 brothers and was considered to be a powerful and influential group of people. After some visions, my father accepted Aḥmadiyyat. He was revealed the idea that considering Jesus (may peace be upon him) alive and believing in the death of the Holy Prophet (may peace and blessings of Allah be upon him) is an insult to the Prophet (may peace and blessings of Allah be upon him) and the people who believe it commit blasphemy. As soon as he accepted Aḥmadiyyat bitter opposition broke out. His one uncle who passed away at the age of 112 was leading the opposition. As a punishment to the so-called crime he committed by becoming Ahmadi, his new marriage dress was torn into pieces and he was cruelly tortured. After severe punishment whenever he fainted he was brought to his senses by pouring polluted water in his mouth. The same procedure continued for some time. His uncle repeatedly uttered, "If he could have abducted a girl, I might have been helpful but by becoming Ahmadi he committed a crime. Provide maximum torture for him. If he passed away, I would take the responsibility of his death." It was very strange that according to that person accepting Aḥmadiyyat was worse than abduction. (5)

When continuous torture and extremely unbearable treatment could not convince him to change his mind, the elders adopted more affective words. They taunted him that by changing his faith he dishonored the pride of his family. To avoid such a situation my father disinherited himself from his own family rights. He provided a written statement indicating that he, his children and children of the children would not claim for their rights. When my father was told that he dishonored Bajwa family, he responded that he was no more Bajwa. His caste was nothing but Aḥmadiyyat. Probably due to that reason he never used the family name Bajwa and brother Kaleem might have followed his footsteps. When Kaleem was being married out of Bajwa family our father had to tolerate the taunting words from the relatives. At the marriage of our elder sister Saeeda Naseer the same thing was repeated. Our father preferred Aḥmadiyyat and not the family prestige. He selected pious Ahmadi families for marrying his children.

Blessings of Aḥmadiyyat

Even after continuous torture when our father remained steadfast, he was house arrested for three

months and forced to live in a very small room. His relatives invited religious scholars persuading him to give up Aḥmadiyyat and rejoin his old sect. Large number of people gathered in front of that room for enhancing their religious knowledge. They heard the discussion of our father and their scholars. As a result of that discussion 35 persons accepted Aḥmadiyyat. Though our father was not a literate person, yet Allah granted him religious and spiritual knowledge. He responded all allegations and objections satisfactorily. This encouraged the righteous listeners to accept Aḥmadiyyat, the true Islam. The Maulvis after determining adverse situation advised family to kick him out lest he might lead others Muslims to wrong path. After that incident, our father left for Qādiān at the advice of his mother and brother Chiragh-ud-Din. (6)

A historic trial

On behalf of Chiragh Bibi, the first wife of our father, a case was filed against our father. The complainant stated that as Siraj-ud-Din became Ahmadi his marriage with Chiragh Bibi could not continue. A verdict for divorce was requested. Maulvi Sanaullah of Amritsar actively supported the case and Dr. Saifuddin Kachlo Barrister at Law represented as an attorney. Ḥaḍrat Muṣliḥ Mau'ūd Mirza Bashir-ud-Din Mahmud Ahmad (may Allah be pleased with him) instructed Ḥaḍrat Chaudhri Muhammad Zafarulla Khan (may Allah be pleased with him) to represent our father as his attorney. In the early trials, the court dismissed the case and the appeal was also rejected and the previous decision of court maintained. Ch. Muhammad Zafarulla Khan (may Allah be pleased with him) narrated this case in his biography Tahdith-e-Ni'mat. Later our father married to Kheran Bibi D/O Miāñ Nabi Bakhsh of Amritsar.

After a few years of marriage when the couple had no issue and the doctors expressed disappointment for any birth from Kheran Bibi. It was mere prayers of Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) and prayers of the elders of the Jamā'at that brought fruit and Allah blessed the couple with children. My father was very punctual of prayers and was also regular in performing Tahajjud prayer from very young age. He had two visions about his eldest son Maulana Kaleem. We would be ungrateful if we do not express our gratitude to Allah Almighty Who bestowed His blessing and favored us. A person about whom his uncle instructed to kill him or to make him unable for reproduction and whose wife was declared unable to give birth, Allah bestowed him eight children and all are blessed with His favor. Al-Ḥamdu Lillāh. (5,6,7)

Our mother Kheran Bibi

Our mother Kheran Bibi was born at Amritsar in 1905. Nabi Bakhsh was her father and Dolat Bibi was her mother. Our mother was only 2.5 years old when her mother passed away. After some time, our grandfather married second time. In 1918 at the age of 13 Kheran Bibi was engaged with our father Siraj-ud-Din.

She was pious, righteous, sincere, well-wisher and religious person. She brought up all the children in a good and appreciable manner. She made us habitual of prayer from very young age. She always advised us to behave with other nicely and her exemplary life provided guidance to be obedient to the system of Jamā'at and adopt righteousness.

I fully remember that while going for Fajr Ṣalāt or returning from mosque I found her praying or reciting the Holy Quran.

When Sahibzadi Amat-ul-Quddus wife of Late Ḥaḍrat Mirza Wasim Ahmad Amir India was married, she made her mission to provide religious education to the wives and daughters of Dervishan-e-Qādiān. She arranged regular classes at her residence. In those classes, she taught the Holy Quran, its translation and detailed commentary. She fulfilled her responsibility with best of her ability. Our mother fully utilized the facilities and learnt translation of the Holy Quran from her. May Allah reward Sahibzadi Amat-ul-Quddus and bless her with healthy life. Our mother could read some Urdu books and could write only a little but had sharp memory. In 1961, she migrated with our father from Qādiān to Rabwah. In November 1962, she passed away and buried at Behishtī Maqbarah Rabwah. A few days before her demise she had some terrifying dreams. She narrated her dreams with our eldest sister in law Naseema. Sister Naseema suggested to get rid of wrong and scary thoughts. After a few days of that conversation our mother took her last breath. Inna Lillāhi Wa Inna Ilaihi Rāji'ūn. May Allah elevate her status.

During her lifetime, my brother professor Nasir Ahmad and I from Peshawar and Dr. Sameeullah Riaz from Lahore visited her at Eid and other family functions. After her demise, this practice could not be continued (8).

Grandfather Nabi Bakhsh

By the grace of Allah our maternal grandfather Nabi Bakhsh of Amritsar was righteous and sincere Ahmadi. Allah Almighty honored him with visions bearing signs of His blessing. One week before his death, he wrote letters to all friends and relatives to visit him within a week otherwise they might not see him again. On eighth day after writing letters he took his last breath. He visited graveyard a few days before his death and lied down

in a newly dug grave. He asked Abdullah gardener, who used to prepare graves, to widen that grave as it was tight to him at the shoulder. Later he was buried in the same grave.

He was a Mūsī. At burial time, his Waṣiyyat documents were missing. The case was brought to the notice of Ḥaḍrat Muṣliḥ Mau'ūd Khalīfatul-Masīḥ II (may Allah be pleased with him) for decision. Huzoor (may Allah be his Helper) (may Allah be his Helper) said, "There is no need to trace the Waṣiyyat documents of Nabi Bakhsh. He may be buried without document. I am his Waṣiyyat."

We are very fortunate to have such a grandfather whose righteousness was recognized and guaranteed by Ḥaḍrat Muṣliḥ Mau'ūd (may Allah be pleased with him).

The family of grandfather was Rajput that settled in Winjwan District Gurdaspur but our grand pa was residing at Amritsar. From Amritsar, he permanently migrated to Qādiān and preferred to live close to the area where the Promised Messiah (may peace be upon him) passed his life.

Vision about name

Our father Siraj-ud-Din saw a vision that an old man embraced him and uttered loudly, "Maulana Ataullah." When our father narrated his vision, Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) said, "Continue praying."

At the birth of Maulana Kaleem our father went to Ḥaḍrat Khalīfatul-Masīḥ II (may Allah be pleased with him) to name the newborn for blessing. Huzoor (may Allah be his Helper) responded that the name had already been told to you by Allah. Name of new born, "Maulana Ataullah." Thus, from the time of birth Maulana became a part of his name. (8)

Another vision about Maulana Kaleem

Our father saw a vision that he had a son who went to England with Maulana Jalaluddin Shams as missionary. The vision fulfilled indirectly from one aspect that Maulana Kaleem reached London in December 1950 before his final destination to Gold Coast. Maulana Kaleem giving the details of the journey wrote: "In October 1950 I was appointed as missionary in Gold Coast. When I reached Karachi, it was disclosed that for Port Sudan no ship was available. From Port Sudan, I had to go to Gold Coast. With the effort of Maulana Abdur-Rahman, missionary and businessman of London, I got a seat at a chartered plane till London from where I reached Gold Coast in February 1951." (9)

Birth of Maulana Kaleem

Maulana Kaleem was born on September 25, 1922 at the house of Miāñ Rahim Baksh and Miāñ Allah Baksh located at White Katra Amritsar. The date of birth in his documents is October 1, 1922. It is a coincident that his twin sons Majidullah Kaleem and Karimullah Kaleem were also born on September 25th. (10)

Childhood and early life

Maulana Kaleem being the eldest son received much affection from both maternal and paternal relatives. He lived with his parents at Amritsar, stayed two years at Bannu (North Western Frontier of Pakistan) and then at Wingwan District Gurdaspur. In 1926 or 1927 the family migrated to Qādiān. Our father had limited resources but tried to fulfill the essential needs of all children. He was inclined to spend within his resources. Maulana Kaleem adopted the same habit of his father. Spending within limits was the lesson his family & close relatives learned from his practical experience. It does not mean that he neglected to fulfill the essential needs of the family. The education and training of children was very dear to our father. This is why he was taking special care and keen interest in his children's educational needs from very early age. He had close contact with the teachers as well. Our mother used to send us for prayer in the mosque from childhood. She never encouraged us to eat without praying. (10)

Maulana Kaleem participated in all games played at Qādiān. Volleyball, Wrestling, Long jump, and Meero-dabba (old style of present football) were the popular games of that time. His friends remembered that his concentration was on his study. After Asr prayer he engaged himself in studying. (3, 11)

Education and teachers

It was a great desire of our father that his son should devote his life for religion. Kaleem was educated on the same line. In 1927, he started his education at Talim-ul-Islam Primary School Qādiān. The school was in the building that later converted to Jāmi'a Ahmadiyya hostel. The building was opposite to the house of Babu Akbar Ali. Munshi Ghulam Muhammad and Muhammad Ahmad, who was a close relative of respected Muhammad Ismail Sarsavi (may Allah be pleased with him), were his teachers at the primary school. In fourth class, his teachers were Master Muhammad Baksh of Khasa and Khan Abdul Aziz. Mr. Khan taught him English while he was in the fourth class.

In 1933, he was enrolled at Madrassa Ahmadiyya where following were his teachers:

1. Maulawī Zafar Muhammad Zafar
2. Maulvi Abdul-Ahad
3. Ḥaḍrat Maulana Ghulam Nabi Misri (may Allah be pleased with him)
4. Master Ghulam Haider
5. Master Abdul Wahid (Editor

"Islah")

6. Shaikh Abdur-Rahman Misri
7. Master Muhammad Tufail (may Allah be pleased with him)
8. Master Abdur-Rahman of Khara
9. Maulana Arjmand Khan
10. Ḥaḍrat Mir Muhammad Ishaq
11. Maulvi Abdur-Rahman Jatt (may Allah be pleased with him)
12. Master Maula Bakhsh (may Allah be pleased with him)
13. Master Abdur-Rahman (old Mehar Singh)
14. Malik Saifur Rahman

When Malik Saifur-Rahman was appointed teacher, Maulana Kaleem was in his last year of Madrassa Ahmadiyya. (10, 12)

After seventh class he got admission in Jāmi'a Ahmadiyya where Ḥaḍrat Maulana Syed Sarwar Shah (may Allah be pleased with him) was principal. He retired from that position and replaced by Ḥaḍrat Mirza Nasir Ahmad (may Allah shower His mercy on him). The following were his teachers at the Jāmi'a Ahmadiyya:

1. Maulana Abul Atta
2. Hafiz Mubarak Ahmad
3. Maulawi Muhammad Yar Aarif
4. Mehboob Aalam Khalid
5. Qazi Muhammad Nazir
6. Sahibzada Abul Hasan Qudsi
7. Maulana Arjmand Khan

Thus, Maulana Kaleem studied at Madrassa Ahmadiyya, Jāmi'a Ahmadiyya and Jāmi'a Wāqifīn Qādiān. After partition of Indo-Pak he studied for a few months at Jāmi'a Ahmadiyya, Ahmad Nagar and for one year at Jami'atul-Mubashshirin Rabwah. He obtained a degree of Maulvi Faazil and B.A. from Punjab University. According to his own assessment, he was an average student but he was blessed with numerous bounties of Allah. He had a wonderful command of writing and speaking, not only in Urdu but also in Arabic and English. He wrote articles and books of high caliber in Urdu and English. His style of speech and writing remained affective, impressive and understandable. He always received appreciation from the audience and readers. (9, 10)

Interest in preaching

Maulana Kaleem had great interest and inner desire for preaching. When he was just a student of 3rd class of Madrassa Ahmadiyya he went for preaching. In summer vacation, he visited some villages of Sargodha along with late Ghulam Ahmad Bashir ex-missionary of Holland. Bashir was his class fellow and uncle in relation as well. They visited Chak Nos. 46, 86, 98 and 99 North of district Sargodha and preached. They had short stay in these villages and delivered speeches daily on religious topics of common interest. Thus, from the early age Allah made him a missionary. (10)

Enrolment in army

At the beginning of World War II Ḥaḍrat Muṣliḥ Mau'ūd Khalīfatul-Masīḥ II (may Allah be pleased with him) urged Ahmadi youths to join forces so that they can serve the nation and country. In compliance with the proposal and in pursuance of our father he joined army. He served from 1942 – 1946 in the logistics branch of the army and participated at the Burma Front. Kaleem was tenderly natured and hardly knew dealing with hard and tough life. During early training period that was scheduled at Ferozpur he was very upset. He wrote a letter at home about tough and tiresome training schedule. Our father visited him and met the concerned officers. The visit helped and encouraged him to continue his training (8).

Later, Maulana Kaleem adjusted his body to bear all types of laborious and hard work. He had a good physique. Once a doctor of USA told me that during an exam, he found that the body of Kaleem was capable to tolerate all types of hard labor. Maulana Kaleem was studying at Jāmi'a Ahmadiyya before joining army. In 1946 at the end of World War II when he was recommended for promotion, he resigned and continued his study at Jāmi'a Ahmadiyya Qādiān. (8, 10)

Marriage and children

Maulana Kaleem was married with Sakeena Begum on August 8, 1939. She was daughter of Chaudhry Rahmat Ali of Daata Zaidka, Sialkot. After marriage, her name changed to Naseema Begum. The marriage party consisted of limited members. Mukhtar Ahmad Hashmi was also a member of the marriage party. All relatives could not be included in the marriage party. Our father set up a marquee outside the house where all relatives who could not attend marriage party were entertained for two weeks. (8, 10)

He had four daughters and two sons from Naseema Begum. All his children are living in Virginia, USA. They are:

1. Haleema Begum
2. Naeema Bushra
3. Majeedullah Kaleem
4. Kaleemullah Kaleem
5. Zakia Safi
6. Khalida Kaleem Tariq

First wife Naseema Begum

Naseema Begum was his first wife who spent 53 years with him. It is believed that behind a successful man some active woman plays a key role. The role may be as wife, mother or daughter. An active missionary and a hardworking person remain active in his struggle of achieving the destination he fixes for himself. The main target of such a person is to achieve the goodwill and pleasure of Allah. Whereas his family especially wife through her practical patience, submission for the will of Allah and

contentment helps his husband in all respect. Naseema Begum spent more than twelve years during her husband serving out of country. She brought up children and in adverse situations never complained. It was not an easy task. The writer of this biography feels that without mentioning the services of that humble servant the biography of Maulana Kaleem may remain incomplete. Through her calm and quiet cooperation and exemplary life she remained attached with all the activities of her husband. She also became recipient of honor and respect from two Caliphs of Aḥmadiyyat.

Naseema Begum born in 1923, at Data Zaidka, district Sialkot. She was daughter of Rahmat Ali and Allah Rakhi. It is appropriate to mention that Data Zaidka is fortunate place, where a person of world fame and religious leader Chaudhry Muhammad Zafarulla Khan (may Allah be pleased with him) born. Naseema Begum could not achieve secular education but learnt the Holy Quran from her husband and a teacher Barkat Bibi during her stay at Rabwah. Later she utilized the precious gift of the Holy Quran and taught it to hundreds of children and women in Ghana. She joined the system of Waṣiyyat on April 18th, 1944 at the age of 21.

When Maulana Kaleem married all his sisters and brothers were quite young. Bhabi Naseema Begum served his parents and whole family in the appreciable manner. During the construction of our house at Darur-Rahmat Qādiān she also helped as a laborer. During military services of Kaleem she stayed with his parents (8, 10, 13, 14).

Furqan Force

In 1947 after partition of India Maulana Kaleem moved Lahore. Soon he joined Furqan Force established for the liberation of suppressed Kashmiris. During that period Naseema Begum lived in a single room quarter with two children Halima Begum 6 and Naeema Bushra 1 year old. It was arranged by one of our non-Ahmadi relative. She spent that time with difficulty. On his return from Furqan Force, he moved to Ahmad Nagar with his family. He passed Maulawi Fazil from Jāmi'a Ahmadiyya, Ahmad Nagar. Later they moved Rabwah in Taḥrīk Jadīd quarters. In September 1950, after eleven years of his marriage Allah blessed him with twin sons. The new born were only 29 days old when he was assigned preaching job in Gold Coast (present Ghana). Naseema Begum was very weak and bringing up twin children alone appeared to be difficult for her. She said to her husband, "When you are leaving us who will take care of these children." The brief answer was, "As I have been assigned this job and I have to leave. I am leaving you and the children at the mercy of Allah." (14)

Exemplary patience

Bringing up twine children was itself a tough job especially for the wife of a devotee. In those days of financial crisis, it was really a difficult task to bring up children. During that period families of devotees received allowance with gaps of two or three months, Her health was badly affected and chances of developing Tuberculosis were dominating. Looking at such a situation, her father Chaudhry Rahmat Ali accompanied her and the twine children to the village Chak 64. At the partition of India, he moved from Qādiān to Chak 64. She left Halima and Naeema with their aunts to continue their education at Rabwah. Maulana Kaleem writes himself about that difficult time as under,

"My wife passed the difficult time with patience and never complained. She did not visit any office for filing a complaint. This was confirmed by a responsible officer of Wakālat Tabshīr Rabwah."

After serving for five years Maulana Kaleem returned Rabwah with his family and served four years at Rabwah. (14)

An interesting Incident

When Maulana Kaleem returned from Gold Coast his twin children Majidullah Kaleem and Karimullah Kaleem were very happy like other children. They have seen their father first time in their life. They could not imagine that father of children can live with them. Out of innocence, one day a child asked his mother that when his father would go back to his own home. This was a question out of curiosity of a child, a son of a devotee. He looks at fathers of other children and develops a figure of his own father in his mind. Then his innocence compels him to ask such questions. In the family life of many devotees there are a lot of such incidents that remind us sacrifices of the missionaries and their families. Such incidents may urge other to follow the footsteps of their predecessors.

Residence at Rabwah

Before his second departure to Ghana in 1959, Naseema Begum asked Maulana Kaleem to construct a house at a small plot they had in factory area Rabwah. Kaleem obtained a loan from his office and started construction. The house was under construction when he was asked to leave for Ghana. He could construct only a store, and two rooms were under construction when he left for Ghana. In his absence Naseema Begum struggled hard and completed the construction of two rooms, veranda and kitchen. At his second visit Maulana Kaleem stayed at Ghana for four years. In 1963 he was allowed four months vacation so that he could manage to bring his family. In August 1963 his wife two sons and a daughter Zakia were accompanying him. (14)

Khalīfatul-Masīḥ III expresses his pleasure

Heart of Naseema Begum enlightened for the service of religion. She did not know English and the local Ghanian language. She decided to teach the Holy Quran to children and women. She continuously prayed and succeeded to achieve her goal. She taught the Holy Quran to many children and women of Ghana. In 1970 when Khalīfatul-Masīḥ III (may Allah be pleased with him) visited Ghana, Ahmadi children recited the Holy Quran nicely. Huzoor (may Allah be pleased with him) and his wife were very happy. On his return from African tour Huzoor (may Allah be pleased with him) delivered a sermon on June 19, 1970. Addressing Lajna in the sermon Huzoor (may Allah be pleased with him) said,

"It is true that sometimes you demand your rights for your worldly needs and greediness. If your demands are not fulfilled doubts develop in your hearts. If greed is not there your genuine rights are fulfilled. It is responsibility of the Jamā'at and the Khalīfa of the time to fulfill your genuine needs. The final decision lies with the system of the Jamā'at and the Khalīfa. You are provided a lot of facilities. Some sisters who accompany their husband sometimes make problems for them. They have worldly temptation and are not fully trained. A strange type of tussle develops between the missionary and his wife. He wanted to live and work with devotion and his wife wanted temptation of the world. Some of you start quarreling at home that makes task of the missionary difficult. On the contrary, some wives are so devotee, selfless and sincere that my heart wants to pray for them. The illiterate wife of Kaleem Sahib went with him. They have been out of country for long time. They are returning soon. In Sha' Allah. His wife told Mansoora Begum that when she went there she had a feeling that she was a wife of a missionary in charge but could not serve religion. She added that she did not know English and was just familiar with some Urdu. She prayed and realized that she could learn local language. Then she learnt local language of Salt Pond. Now she can speak their language fluently. Allah fulfilled her will. Such desires lead towards Maqame Naeem (highest status). She had a chance to teach the Holy Quran and its translation to the hundreds of African children. So there are some good examples and some are exceptions. The exceptions are rare, all are not like them. The worst examples are limited and exceptional. (15)

In July 1970 when Maulana Kaleem returned from Ghana, Ḥaḍrat Imam Jamā'at Ahmadiyya Khalīfatul-Masīḥ III (may Allah be pleased with him) invited him at a lunch with his family in Khilāfat Palace. At that occasion once again Huzoor (may Allah be pleased with him) and Begum Sahiba appreciated her services and offered them to sit on the bed of the Promised Messiah (may peace be upon him). During lunch Huzoor (may Allah be pleased with him) himself brought dishes for them. Due the religious services of Naseema Begum she accompanied Maulana Kaleem at his fourth-time departure to Ghana where she continued the religious services. (14)

Khalīfatul-Masīḥ IV expresses his pleasure

At the demise of Naseema Begum Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) sent a condolence letter to Maulana Kaleem on November 12, 1992. That was a fax received in USA on the same day she passed away (The copy of the letter is attached at the end of this chapter. Huzoor (may Allah shower His mercy on him) wrote, "I feel sorry on the sad demise of your wife. May Allah shower His blessing and grant her high status. The services of the deceased are appreciable. I know her good qualities. I pray that Allah may grant tranquility to her soul and grant patience to her children. He may enable you to tolerate this great loss and seek His pleasure. Please convey my condolence and loving Salam to your children and relatives. May Allah be your supporter and helper." (16)

After returning from Ghana Naseema Begum continued teaching Yassarn-al-Quran and the Holy Quran to the neighboring children at Rabwah. Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) also mentioned about her services at Ghana in his address to Lajna Jalsa Sālāna England 1992. Huzoor (may Allah shower His mercy on him) said "Naseema Begum wife of Maulana Ataullah Kaleem passed twelve years of her life away from her husband. When she went Salt Pond, she trained ladies very nicely, taught them Holy Quran and prayers. She never liked pomp and show but worked selflessly. Although, she might not be remembered in the record of Jamā'at Ahmadiyya but in the history of Ghana her name will be shining forever." (14, 17)

Memories of the past

Maulana Kaleem writes about his wife Naseema Begum in memories of the past as under:

"Although my wife could not achieve secular education but was equipped with wonderful gift of moral characters. Each of her characteristic was excellent model of religious education. Her habit of saving was wonderful. She managed the marriages of four daughters and two sons. For these memories, I did not have to request for any type of loan. She herself saved from the regular allowance, purchasing a plot of land and constructing a room in Qādiān, purchasing a plot in Rabwah and construction of a house,

children's education and nice treatment of relatives were qualities she was equipped with. Besides that, she treated nicely all guests and who regularly visited us. It was her practice that she responded every gift or good treatment according to the command of Allah." (14)

Title of Khala Ji

Maulana Kaleem further writes about his wife in the same memoir:

"In reality similar type of treatment, love and affectionate behavior she expressed for the women and friends of USA. Everyone in USA loved her and called her Khala Ji. Once at Eid respected Maulana Sheikh Mubarak Ahmad Missionary In charge USA said to my wife, "Khala Ji! As-Salamu Alaikum, Eid Mubarak." My wife responded but complained that even Sheikh Sahib called her Khala. Later on, the issue was resolved. During a visit of our house Sheikh Sahib asked me "Did wife of any other missionary titled Khala Ji." (14)

Sickness and demise

In the same memoir about his wife Maulana Kaleem thanked all who expressed sympathy during her sickness and at the time of her death and writes:

"While we were in Ghana my wife had a gland in her throat as she did not feel pain, no care was taken for a long time. In 1983 during her stay at USA the specialist diagnosed tumor at her throat. After surgery tumor was removed. Accidentally some particles of the tumor traveled towards lungs. In 1989 three affected tumors were removed. Some tumorous particles also moved towards bones. One by one the bone of upper left art, bone of left and right shoulder and hip bone and bone of left knee broke. Many surgical operations were carried out. On November 10, 1992 at 9:00 pm my wife was silently lying on the bed. My four daughters and Karimullah Kaleem's wife Zubaida, who is my niece also, were sitting around her bed. I entered the room and stood close to her bed. She raised her right hand and said "As Salamu Alaikum." I held her hand and responded. She repeated it three times. Then she kept silent and did not talk to me. Next day on November 11, 1992 we shifted her to hospital where she passed away in the morning of November 12, 1992. In the early morning of November 14, 1992 my son Dr. Majidullah Kaleem and I reached Rabwah with her dead body. Maulana Sultan Mahmood Anwar led her funeral prayer after Asr prayer. A large number of missionaries, members of Jamā'at and all students of Jāmi'a Ahmadiyya Rabwah participated in the funeral prayer. She was buried in Behishtī Maqbarah Rabwah. Maulana Anwar led the final prayer after burial." (14)

Services in Germany

In the December 1992 issue of Akhbar Ahmadiyya Germany, the editor under the caption: "The Demise of a Personality who lived in Hearts" writes:

"The demise of respected Naseema Begum w/o Maulana Attaullah Kaleem, ex-missionary In charge Germany is shocking for all Ahmadi men and women of Germany. Naseema Begum as a wife of a devotee spent her life in the services of religion. During her stay in Germany, she developed a relation and achieved a status in the Jamā'at due to her personal attitude and popularity. Her treatment with all workers of the Jamā'at was appreciable. This is why all young and old men and women liked her. During centennial Jubilee of Jamā'at Ahmadiyya, many Ahmadīs reached mission house directly from their job. They worked till late night. Khala Ji felt her own responsibility to inform their families. She regularly called them and talked in fine and loving words. After a few days of her arrival in Germany everybody loved her. When her corpse was being carried from USA to Rabwah and arrived at Frankfort airport, hundreds of people were there to say goodbye. Her demise would be remembered for long time." (18)

Dr Aftab Ahmad Chaudhry who under "Nusrat Jahān leap Forward Scheme" served for long time in Ghana writes about Naseema Begum:

"She had high moral character and fully understands the responsibility of a devotee. She had good quality of hospitality, always treated devotees excellently and was obedient to her husband." (14)

Syeda Tanvir Gerdazi of Frankfort Germany writes in her article about Naseema Begum:

"The personality of Khala Jan was interesting and appealed everyone. She had affectionate treatment with all young and old members of the Jamā'at. She cared for the welfare of all members and tried to contact all homes. She prayed for all members. Everybody called her Khala Jan. She always cared me and considered me like her own daughter. One day she told me that she wished to see my arms decorated with golden bangles. It is practice in Germany that people offer their ornaments at financial demand. One day she called me and told that she kept some golden bangles separate for me. I went to mission house and bought the bangles. The bangles were beautiful as they were selected by my dear Khala and remind me about Khala Jan" (19)

Humorous nature of Naseema Begum

Naseema Begum had wonderful humorous nature. Even in adverse circumstances if somebody approached her for sharing grief or for an advice, she helped. After

meeting her, everybody felt happiness and left her with smiling face. Many members of the Jamā'at enjoyed her humorous nature. During her stay at Rabwah she used to visit clinic of Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) who was familiar with her humorous nature. Sometimes before her demise the family had a Mulāqāt with Huzoor (may Allah shower His mercy on him). Huzoor (may Allah shower His mercy on him) asked Khalida, youngest daughter of Maulana Kaleem, about her mother's humorous habit. Bhabi thought that Huzoor (may Allah shower His mercy on him) asked about her tumor. She immediately said, "Huzoor (may Allah shower His mercy on him) tumor is on this side." On her response Huzoor (may Allah shower His mercy on him) could not control his laughter.

Second marriage of Kaleem

In 1995 Maulana Kaleem married second time with Nasira Qureshi, who accompanied him during his last visit to Qādiān in 2000.

Nasira Qureshi was born on June 6, 1943 in Delhi. Ziauddin Ahmad Qureshi was her father and Fazl Begum Bhatti was her mother. Her father was a government employee in Delhi. Her family first moved from Delhi to Qādiān and at then migrated to Pakistan and settled at Lahore after partition. Her father was a lawyer at Lahore High Court. Nasira Qureshi completed her education at Lahore. She passed Matric from Anjuman Hamayat-e-Islam School and obtained B.A degree from Lahore College Lahore. Later she was able to pass M.A. in history privately.

She writes that her parents brought up all children in a nice manner and paid special attention towards religious education. The parents supervised their children in reciting the Holy Qur'an, Hadith and books of the Promised Messiah (may peace be upon him). She further writes that in spite of religious opposition in school, she was always asked for recitation of the Holy Quran in the morning assembly. She also used to recite the poem of the Promised Messiah (may peace be upon him) in school's assembly.

She was married to Rana Muhammad Bashir in 1962, who was a lecturer at a college in Lahore. The couple had three children, a son Waseem Ahmad and two daughters Naila Mahmooda and Nabeela Tazeen. Mr. Rana latter passed PCS exam and was first appointed as Assistant Commissioner at Lyallpur (Faisalabad) and then promoted to Magistrate. The family permanently settled at Lahore. In 1974 when Pakistan government declared Ahmadi non-Muslim minority Mr. Rana abandoned Aḥmadiyyat. At that occasion Nasira Qureshi got divorce and moved to her parents. Her husband persuaded her to be with him but she remained attached to her faith. Mr. Rana wanted promotion and for that temptation he left Aḥmadiyyat. Unfortunately, his colleagues were promoted but Mr. Rana was deprived of promotion. Nasira Qureshi lived for a short time with her parents. In 1986, she moved to her brother in Germany, She married Kaleem on October 28, 1995. (20)

Mrs. Nasira Qureshi lived with Kaleem for more then five years. She wrote an article in which she expressed her views about Maulana Kaleem under following headings.

Praying nature of Kaleem

While living with Kaleem the most impressive thing I observed was his habit of praying. A pray was so important to him that it became a part of his life. I noticed that his style of praying was unique and appealing. When I married him, I did not feel any attraction for him. One late night around 3:00 AM I heard some strange noise. I felt that somebody was begging out of severe pain. I was very upset. I went to side room and saw Kaleem praying. He was in prostration and begging from Allah. He was saying "O' Allah bestow true love in my heart and in the heart of Nasira." After seeing that scene I felt great regard for him and no odd ideas remained in my heart. He was very regular in Tahajjud prayer. In his company my belief in prayer strengthened. I observed the Allah heard and accepted his prayers.

At our second anniversary in 1996 Kaleem Sahib planned to visit his children in USA. He wished that I should also accompany him. We visited American Embassy for my visa but I could not obtain visa. On the contrary, the visa officer said, "You married her if visa is granted to her she would settle in USA."

Kaleem sahib was not disappointed even after his wrong attitude and refusal for visa. He continued praying. Miraculously, Allah helped us. Next day, I received information from German office that I was granted German nationality. Nobody was expecting it and normally for preparation of nationality documents, it takes much longer time. When we went to the concerned office all documents were ready. This was miraculously done by the blessing of Allah. The Almighty Allah could not see his servant unhappy. Alhamdulillah. Besides that it happened at so many occasions that Allah blessed us. At every step, we observed many signs of His mercy and we thanked Him from the core of our heart. (20)

During his stay in Germany many couples visited Maulana Kaleem to discuss matrimonial issues. Most of the couples had serious problems of understanding and wanted divorce. Kaleem Sahib did his best to resolve their problems. He always intended to compromise. His style of conversation was simple, sincere and appreciable. During friendly discussion, many people told me that

as they could talk freely with Maulana Kaleem they could not talk with anybody else.

Once my friend's daughter had serious marital problem and the couple was about to divorce. In the beginning my friend wanted to settle the issue but her daughter was quite upset due to domestic violence and wanted separation. Kaleem Sahib realized that there was no chance of mutual understanding. In such a situation, my friend and I were interested for the divorce to save the girl from torture. During conversation with the couple Kaleem Sahib asked me to bring tea. I felt that he wanted some interval. I went to prepare tea and spent some time in the kitchen. When I returned, I was surprised to see that the couple was happily busy in frank and friendly discussion. Maulana Kaleem compromised between them. In my surprise, I asked Kaleem Sahib about the matter. He told me that when he was thinking about their divorce, he looked at their two innocent daughters. As a flash of light their apparent dark future struck his mind. He went in a side room and prayed from the core of his heart for the compromise. After prayer, he just asked the couple to compromise for the sake of children. They accepted his request and compromised. I expressed doubt and the marriage might be broken. He responded that Allah heard his prayer. By the grace of Allah, the couple is passing a happy life.

Deciding power of Kaleem

By the grace of Allah, Kaleem had a good decision power. He always decided after thorough consideration and prayer. He determined to abide by the principles and there was no flexibility in principles. He prayed to change his rigidity. After every decision, he prayed for blessing. He preferred religious matters to personal needs and nothing could hinder his struggle in Jamā'at activities. Once we had a plan to visit Qādiān. Some so called "Finality of Prophethood" leaders in Germany wrote an absurd pamphlet about the Promised Messiah (may peace be upon him). They abusively used his statement about the spiritual condition he passed through as Mary. Maulana Kaleem could have responded on his return from Qādiān but he liked to resolve the issue at his earliest. He prepared detailed response and published it. Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) appreciated and encouraged him in following words: "Alḥamdulillāh, may Allah reward you. You immediately respond the opponents as a lion"

Visiting different countries with Kaleem

I lived with him for more than five years. During this period, we visited USA three times, Canada two times and India and Qādiān five times. In USA, we visited many important and historical places. The visit of Niagara Fall in Canada is mentionable. Kaleem visited Qādiān many times. He used to hire a taxi from Wahga border from Pakistan. During checkup of luggage for custom his luggage was never opened. It happened in both sides of India and Pakistan borders. Once at Pakistan border a soldier of Baloch regiment said, "In spite of your US citizenship as you are wearing Pakistani National dress we are proud of you."

Before visiting Qādiān he planned three months prior to his departure. In Qādiān he was accommodated at the house of "Mother of Tāhir," (mother of Mirza Tāhir Ahmad Khalīfatul-Masīḥ IV (may Allah shower His mercy on him). This was nothing but blessing of Allah. He was regular in praying at "Bait-ul-Fikr" and Bait-ud-Du'a," sacred places where the Promised Messiah (may peace be upon him) used to pray. At night time ladies are normally not allowed to go. On the request of Maulana Kaleem I was allowed to go with him at nighttime as well. We used to go at Baitud-Du'a at 2:00 am for prayer. The visit of November 2000 to Qādiān was his last visit to Qādiān before his demise.

Delhi and Agra Visit

Maulana Kaleem was planning since long for visiting Delhi and Agra. In 2000 he pre-arranged to visit Qādiān and those historical places. A few days earlier to our departure, I fell sick but he did not change his plan of visiting Taj Mahal. We reserved seats in a tourist bus and visited Delhi and Agra. Red Fort in Delhi is worth seeing. In Red Fort, there is a specially designed throne known as Deewan-e-Khas where the King used to sit during court session. That is 250 years old throne but still looks very shining and beautiful. At the lower level, there is a room where the Mughal King Shah Jahan was house arrested. We went to see Jāmi'a Mosque Delhi and tomb of Ḥaḍrat Nizām-ud-Din Auliya (may Allah shower His mercy on him). Unfortunately, at that tomb people associate with Allah and prostrate at each step. May Allah grant wisdom to Muslims and keep them away from association with Allah. Taj Mahal is extremely wonderful in its beauty. It is one of the best buildings and is capable to be known as rare and wonderful building. (20)

Views of Nasira Qureshi about Naseema Begum: Maulana Kaleem treated me nicely and we enjoyed life. Sometimes he appreciated the sacrifice and services of Naseema Begum and her simple and interesting jokes. If I uttered something against her he protected her by saying that they spent more than fifty years together. I had a great respect for Naseema Begum. Once she met me in my dream and said, "You are a good person. In the beginning when you married to Maulvi I felt very bad but now I am

satisfied. Be careful do not leave that old man." (20)

Now-a-days Nasira Qureshi is living with her children in Germany.

Food, clothing and Habits

Maulana Kaleem used to eat simple food without involving special dishes. He was a good eater but later he reduced his diet. He ate everything that was cooked at home and considered it a blessing of Allah. He inculcated the same habit in his children. He dressed simple but clean clothing. He used to wear Shalwār Kamīz and Sherwani, a traditional eastern dress. He used to wear turban but sometimes used cap as well. For turban, he had a typical style and due to his turban, he was recognized easily. He started wearing turban as a student at Madrassa Ahmadiyya Qādiān. In those days, turban was considered to be a respected dress. He passed a simple life. He had an informal and humble nature. He used to do his personal job himself without asking help from other. On March 29, 1943, he became Mūsī at the age of 21 years. His Waṣiyyat number was 6590. (20, 21, 22)

Syed Sajid Ahmad who lived with Maulana Kaleem in Ghana and USA and worked with him writes in an article titled "Memories of Maulana Attaullah Kaleem."

"He passed a simple life, dressed simple but wore clean and graceful clothes. Usually he preferred to wear turban and in a big gathering he could be easily recognized. He kept beard. He was a God fearing and praying man who always started his assignment with prayer. While leading prayer, he followed the Sunnah of the Holy Prophet (may peace and blessings of Allah be upon him) of Islam. He neither continued for longer time that might become a burden nor too short with lack of attention from praying fellows. He used to visit member of the Jamā'at at their homes and treated the poor and the rich equally. He was a great missionary but never expressed pride. He met members of the Jamā'at and treated according to the status and understanding of the audience. He was contented by nature and met with everybody frankly and with smiling face. He was a wisher for everyone. He had a great love and affection for children and children used to become acquainted and love him just after meeting with him."

"He treated elders and children nicely and exhibited sympathetic and friendly attitude. Young children loved him and tried to sit in his lap. When children sit in his lap he never cared for messing up of clothes. In general meetings of Jamāat's all types of people, rich and poor, young and old come and participate. Maulana treated everybody nicely. I noted that sometimes if young children reach him at the stage he never said a word. He always participated with friends before and after each meeting and shared their happiness and grief." (23)

Whenever he met with children, he tried to develop in their heart love of religion. He narrated interested, purposeful and good stories leaving good impression upon audience. Mostly those stories were related to Islamic history or consisting of lesson for developing morality. My eldest daughter Sumaira Habibi Bajwa learnt from him a story of hospitality of a pigeon couple. She shared that story with other children as well.

The attribute of service

Maulana Kaleem had limited resources but always took care of all relatives, friends, and needy people. Serving human being was a great quality of him. After partition of India one of our very old Aunt Husain Bibi lived with him at Lahore. Whenever she wanted to visit relatives Maulana Kaleem picked her at his shoulders and carried where she wanted to go. Later on at Rabwah he never hesitated to serve the needy and sick. He helped needy and sick for carrying to hospital and bringing medicines for them. This was his routine and sometimes people anxiously waited for him for their needs.

An incident of simplicity

Once Maulana Kaleem during his return from Madrassa Ahmadiyya saw two female sweepers who were quarreling. He stopped to watch them. They were frequently taunting each other and used abusive language. In simplicity, he learned two words and asked his wife meaning of those words. As a fun, his wife asked him to go to his mother to find their meanings. When he was going to ask his mother, his wife felt it bad and told that those were abusive words. He felt ashamed and sought forgiveness from Allah. Later, it was observed that he never uttered a bad word and if he heard bad words from anybody he did not like it. (8)

Training and organization

Wherever Maulana Kaleem went he tried his best to resolve all types of training and organizational matter with struggle and prayer. He advised the office holders to follow the same pattern. He had a practice to visit members of Jamā'at and axillaries and tried to have intimate relation with them. By the grace of Allah he fulfilled all his training and organizational responsibilities very nicely and in an appreciable manner. Syed Muhammad Ahmad Gerdezi, the National financial secretary of Jamā'at Ahmadiyya Germany once told me that during his stay in Germany he set up all organizational matters of Jamā'at Germany in a best possible manner.

During his stay at Ghana sometimes he used to accompany his children for training purpose. My nephew Majeedullah Kaleem told me that during a visit he was with his

father, he said Adhān for prayer. A gentleman gave him two schillings as a token of appreciation. On his return from the visit Maulana asked his son about the money. Majidullah told that a person gave him two schillings. Maulana told him to keep one with him and put one coin in the packets of Jamā'at. This was his practice of training with other members of the Jamā'at who had association with him. He had a close link for religious training of Atfāl and Nāsirāt (children of Jamā'at).

Style of expression

It was a practice of Maulana Kaleem that he always managed to organize his speeches, sermons and addresses according to a set pattern. First he selected some portion of the Holy Quran followed by Hadith and extracts from the books of the Promised Messiah (may peace be upon him). Sometimes he utilized the extracts of the Khalīfatul-Masīḥ and of some elites of Islam. His style of expression was simple, understandable and impressive. It always affected hearts. He used to speak loudly so that in a gathering a of a few hundred no need of loudspeaker arise. He utters sentences clearly and slowly so that people can understand. Ups and down of tone was appreciable. His speed of speech was neither too slow that the audience might asleep; nor too fast that people could not understand their meanings. Everybody liked his style of speech. (23, 24)

Financial Matters

Maulana Kaleem was very cautious about financial matters. He tried to set up financial issues himself or got done under his personal supervision. During financial meetings, he paid attention, and listened others. In most cases, he agreed to the opinion of majority. It was his best effort to utilize even a single penny very nicely. Whenever he visited different Jamā'ats all the money and gift he received kept separated, made a list of them and handed over to the finance secretary. My sister in law Naseema told me that whenever any gift she wanted to keep, he strictly prohibited. Sometimes she told him that some particular gift was specially presented to you. He responded that he received that gift as missionary and representative of the Jamā'at. He added, "Do not touch it. It is fire that would burn your hand."

Syed Muhammad Ahmad Gerdezi told that Maulana Kaleem regularly participated in all financial demands of the Jamā'at not only from himself but also on behalf of parents and wife and mostly made payment at early time. He also told that whenever he received gift from members of the Jamā'at he gave to secretary finance and received receipt for that. Ali Murtaza National Secretary Tabligh USA repeated the same statement about dealings of Kaleem in finance. (24)

Punctuality in Prayers

Maulana Kaleem was punctual in Tahajjud prayer. Whether at home or in a journey he never missed Tahajjud. Evan at time of some important family or Jamā'at functions he got up early for Tahajjud. In Rabwah sometimes many members were sleeping in one room. I still remember that he got up silently, opened the door without making a noise and started praying. Mostly his prayer was very long and time consuming. He was very punctual to pray all the prayers at the fixed time. While leading prayer he did not prolong and took care for the interest of others. For Jumu'a prayer he reached mosque much earlier. Sometime back he had a practice that during a visit to some relative after Tahajjud prayer he called Adhān for Fajr so that the members could join him. After Fajr prayer he used to say a few words as a useful advice. (23, 24)

An exemplary husband

Maulana Kaleem always acted upon this command of the Holy Prophet (may peace and blessings of Allah be upon him), "Treat your wives nicely." His both wives Naseema Begum and Nasira Qureshi appreciated his wonderful treatment. His wife Naseema Begum suffered from bone cancer. He did not hesitate to take care of her and provided every type of service to her. All relatives and friends who noticed his treatment were appreciated. It may not be exaggerated if it is said that he served like an exemplary husband.

Service to parents

Although he remained busy in serving religion for long time and stayed out of country yet whenever he found time he considered his prior responsibility to serve parents. He remained with parents even after his marriage. When he was serving army his family lived with his parents. After establishment of Pakistan first he lived at Lahore and then at Rabwah. Probably in 1956 he visited Qādiān to see his parents. In 1961 our parents shifted from Qādiān to Rabwah. When in November 1962 our mother passed away he was in Ghana. He was grieved for not seeing his mother in her last moments. He always took care of all the needs of the father and served him. Once when our father was very angry with our sister in law Naseema Begum, Kaleem was very much upset. He said to father, "I will follow the footsteps of Ḥaḍrat Ismail (may peace be upon him). If you order me I can divorce my wife." After listening that our father gave up his anger. This incident indicates that how important it was for Maulana Kaleem to obey his parents. (1, 8)

Pilgrimage

When he was returning from Ghana he performed Haj in 1963. He

visited sacred places in Saudi Arabia and prayed there. He never used Al-Haj with his name. It was also his desire to visit Palestine and pray at the tombs of prophets. The intensity of this desire increased. One day he expressed his desire with me also. This internal desire became the motivating force for attending Jalsa Sālāna of Palestine. It was scheduled on April 22-24, 1999. He requested Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) for permission to attend. Huzoor (may Allah shower His mercy on him) not only allowed him to go but also asked him to attend as representative of center. All glory belongs to Allah. Sometimes the personal desires are accepted by Him in a strange and miraculous manner. Unfortunately, in March 1999 our brother Kausar Bajwa suddenly passed away. Maulana Kaleem went Pakistan to attend his burial and thus was unable to attend Jalsa Salana of Palestine. In August 1999 Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) appointed him Amir and missionary in charge of Palestine. Thus, arrangement was made to fulfill his old desire.

Attachment with Ahmadiyya Centers

Maulana Kaleem had a great affection and attachment with the centers of Aḥmadiyyat. This love and attraction of centers moved him every year to visit Qādiān. In Aqsa mosque Qādiān he had opportunity to address members of the Jamā'at about religious training matters. From Qādiān he used to visit Rabwah and met his old friends. He delivered speeches at Jalsa Sālāna Qādiān and presided some sessions of the Jalsa as well. Probably he visited Qādiān eleven or twelve time. In Qādiān he was very regular in praying at Bait-ud-Du'a, Bait-ul-Fikr, Aqsa and Mubarik mosque and Behishtī Maqbarah. (10, 25)

When Kaleem in 1956 visited Qādiān I (the compiler of this book) was living there with my parents. My younger sister Habiba Sadiqa wife of Muhammad Yusuf Tabish of New York was also living with us at the time.

By the grace and mercy of Allah Maulana Kaleem visited for a long time the annual gatherings of Jamā'at Ahmadiyya at USA, Canada, UK, Germany and Qādiān. Probably due to this reason some members of Germany Jamā'at named him "tourist missionary." In 1999, he had a heart attack and could not attend Jalsa Sālāna of UK, Qādiān and Germany. He felt it too much that was exhibited by his eagerness during watching Jalsa programs and regular discussion. The same year in spite of sickness he visited Chicago to attend Hundred years Zion conference. The organization committee of Jalsa Sālāna USA 2000 made him one of the speakers of Jalsa. While he was delivering his speech, it was felt that he had not fully recovered. After that doctors asked him not to deliver any speech. After attending Jalsa Sālāna 2000 Qādiān he returned Rabwah. In Rabwah he fasted during Ramaḍān and did I'tikaf at Bait-ul--Mubarak Rabwah (the last ten days of Ramaḍān staying in the mosque is I'tikaf). On January 7, 2001, he had another heart attack and he could not survive. (24, 25)

Translation of a letter of Ḥaḍrat Khalīfatul-Masīḥ IV (may Allah shower His mercy on him) at the sad demise of Naseema Begum.

London. 12/11/92

Dear Respected Attaullah Kaleem, As-Salamu Alaikum.

I am sorry to know about sad demise of your wife. Inna Lillāhi Wa Inna Illaihi Rāji'ūn. May Allah forgive her and bestow her high status in paradise. The deceased served in an appreciable manner. I am familiar with her good qualities. I pray that Allah may provide peace to her soul and grant patience to you and to her children and enable you to submit to His will. Please convey my Salam to her children and relatives. May Allah be with you.

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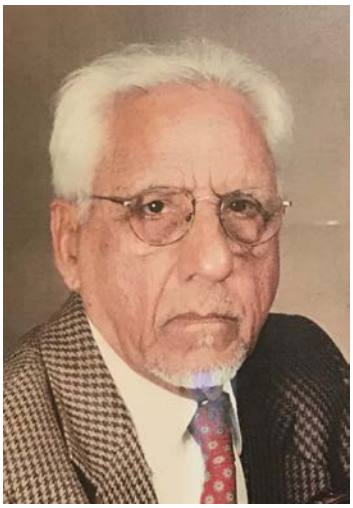
ʻAbdur Rehman Saleem (1918-2017)

Nasir Mahmood Malik Silver Spring, Maryland

Show kindness to parents – (2[Al-Baqarah]: 84)

I have two purposes in mind in writing this article; one,



remembrance and gratitude of Allah's favors (Tahdith-e-Niʻmat), and two, hope and prayer that the readers may be inspired to practice Islam, in letter and spirit, in all their affairs as my Abba Jan tried all his life. I am grateful to my siblings for their timely input to this article. I and my siblings are grateful to Allah for blessing us with this father. How can you do favor (Iḥsān) to such a parent?

My Dear Abba Jan, Respected Abdur Rehman Saleem Sahib, was the son of the Late Maulvi Ghulam Rasool sahib and grandson of the Late Hafiz Makhdoom Sahib of Kotli Afghanan, Gujrat. His father accepted Aḥmadiyyat during the Second Khilāfat.

Abba Jan was born on August 21, 1918, in Lala Musa. He had a younger sister Amtullah. His mother, Sardar Bibi, passed away when he was 5. His father, a high school teacher and headmaster, had to move from town to town, due to his job requirements, with two young children in tow. His motherless and friendless childhood shaped his quiet, pensive and patient (Sabir) personality. His father, being an educator, inculcated in him love of books (literature, history, writings and sayings of the Promised Messiah[as] and of his Khulafa[ra] and importance of education. He was an avid reader and consumer of news even in his early 90s. In turn, Abba Jan passed on the importance of reading and education to his children and grandchildren.

After graduation, Abba Jan started working in the pre-partition Indian government in Delhi. During his stay in Delhi, he was heavily influenced by the Friday Sermons delivered by Ḥaḍrat Chaudhry Muhammad Zafrulla Khan[ra] in the early 1940s. That era further reinforced in him the desire of a noble and purposeful life and the importance of time. He spent his life striving to fulfill that desire.

Abba Jan got married in 1947 to Respected Hamidah Akhtar Sahiba, daughter of the Late Malik Muhammad Din sahib of Aimanabad. After partition of India, he moved to Karachi, and started working in the Pakistan Ministry of Defense. He completed his law degree while working in Karachi. During his service, he travelled to Beirut (Lebanon) and Ankara (Turkey) on official business. With the transfer of the capital of Pakistan from Karachi to Islamabad, he moved to Rawalpindi in 1972 from where he retired as Deputy Secretary in 1976. After retirement, he moved to Islamabad until his migration to the USA in 1987.

Abba Jan was a very well-dressed man and conducted himself properly in every situation. His attire was conservative and dignified. He was seldom loud or boisterous but he loved good and cheerful company and healthy activities. He had many hobbies. In his youth, he loved duck hunting and owned a double-barrel gun and a revolver. He was quite a shutterbug; he owned professional camera and photo processing paraphernalia. We cherish the black and white pictures he took and developed in the 1930s to the 1960s. Later, with growing family, he stopped developing the pictures but continued photography until his 80s.

In Karachi, Abba Jan used to take us to top government receptions for foreign dignitaries. He would frequently take us to family picnics

in Clifton, Manora, Hawksbay, Gandhi Garden, Zoo, and such. We loved travelling with him to Punjab (paternal village near Gujrat, maternal village near Lyallpur, Rabwah, etc.) almost annually by railway train. Given our large family, his house was usually the gathering place for our extended family members, especially on occasions like Eid, family celebrations, picnics, etc. We did not have everything we wished but we had everything we needed; Abba Jan never let us feel poor. We had paradise on earth in our home.

Abba Jan had many moral excellences. He was an honest and content man. When a chauffeur-driven car was assigned to him by his office, he insisted that the car be used for official duty only. Once he was offered a promotion with transfer to a public dealing department, he refused to accept that offer because of that department's culture of corruption. He waited for three years for the next promotional opportunity within his original department. He was a kind and unpretentious man. He would help others quietly if he could legitimately, especially his kith and kin. He never sought attention, rather he preferred to be a fly on the wall.

Abba Jan was a farsighted and selfless man. In Karachi, he passed up many promotional and transfer opportunities to Islamabad to avoid any negative impact on his children's education. As I was his first child, he depended heavily on me for day to day family chores. However, when it came time for my education, he sacrificed his personal comfort and convenience in having me around him and wholeheartedly encouraged and financially supported me to first study engineering in Lahore in 1968 and then in the USA in 1975. He saw a brighter future for his children in higher education. Over time, he made similar sacrifices for all his children, all of whom gradually migrated out of Pakistan.

Abba Jan was a multi-talented, dexterous man. He personally designed and built two homes in his lifetime, first in Karachi and then in Islamabad. He himself purchased all construction materials and supervised the contractors. He did not have the luxury of Internet, Google or Smart Phones in his youth, but he did thorough research the hard way by reading books, talking to knowledgeable people and going from store to store. With tight budget and penchant for quality, he did extreme comparative shopping for everything he bought from pots and pans to cooking stove, refrigerator, TV, bicycle, motor cycle, cars, … He was never impulsive and made all his decisions thoughtfully and deliberately.

Abba Jan was a humble and soft-spoken man of a few words. He would rarely express his inner feelings. He never disrespected or lectured anyone and in turn no one disrespected him. He used to say that he never addressed anyone with 'oaye' and no one ever called him 'oaye'. He seldom used harsh, abrasive, abusive or derogatory expressions for anyone. He did not bear ill-will or grudge against anyone. He would address even his children and grandchildren respectfully by saying 'aap' and not 'tum'. Till his last days, when it was difficult for him to get out of bed, he would insist on standing up to welcome and sendoff his visitors, including his children and children-in-law.

Abba Jan led a very disciplined and balanced life. He was neither stingy nor extravagant. He neither starved nor over-indulged. He was sociable and friendly but he met his friends outside his house lest the family be unduly disturbed. He advised us also to be selective in making friends. He advised us to prefer Ahmadi friends and spend time with them in the mosque. He truly believed in 'a man is known by the company he keeps.' He avoided conflicts and controversies. He preferred to resolve disputes equitably through mutually respectful dialogue. He was benign and fair in his dealings with everyone and never took advantage of or manipulated anyone. He was a simple, truthful and straightforward man who neither knew nor needed politicking, trickery or flattery.

At his core, Abba Jan was a farmer and a family man who diligently discharged his responsibilities as a son, brother, husband, father, father-in-law, uncle, and neighbor to the best of his abilities. He treated his sons and daughters fairly and equitably. He dedicated his life and leisure for his family. To provide pure and wholesome food for his family, he at different times owned a goat, a buffalo, a cow and some chicken. To supplement his income for the family, once he delved into owning and renting a rickshaw and then a taxi. He always lived within his means.

For a sick person, Abba Jan would become a comforter-in-chief. In his last days, when he himself was frail and restless, he would look after Ammi Jan's well-being and comfort. In his youth, he even studied and practiced pro-bono homeopathy. Allah blessed his humble endeavor with extra-ordinary shifa (healing). During summer vacations in our paternal village, he would take his homeopathy books and medications kit with him. He would pray for his patients more than treat them with homeopathy. He was an unassuming and thorough gentleman with a heart of gold. His village fondly remembered him as a kind and compassionate doctor.

Abba Jan was grateful for his life and at peace with himself. He firmly believed in and lived by the Qur'anic injunction, "If you are grateful, I will surely bestow more favors on you" (14:8). He showed us to appreciate Allah's blessings by taking proper

care of them and by making good use of them. When Allah blessed him with a bicycle, he took good care of it and used it on good causes. Later, Allah blessed him with motorcycles and then cars. He was always grateful to people who did him even simple favors and would remember them fondly.

Abba Jan was a self-made man with total trust in Allah. He had high self-esteem. He was not wont to ask others for any personal favors. He neither whined nor complained about anything or anyone. He had a modest and humble beginning but over time Allah blessed him with everything he needed to live with dignity and honor. Throughout his life, Allah straightened and resolved all his personal and family affairs through His angels. He had eight children, six sons and two daughters. His second son (Khalid Masood) died at age two but he bore that loss with fortitude. He used to say that Allah blessed him with an increase in income with the birth of every child.

Abba Jan was a devout Ahmadi and a Mūṣī with profound attachment to Khilāfat and Nizam-e-Jamā'at. His house in P.E.C.H.S., Karachi was a Ṣalāt center for several years. He always encouraged and supported us (physically and financially) to actively participate in Jamā'at and auxiliary programs (Jalsas, Ijtimas, Waqar-e-Amals, competitions, volunteer services, …). In Karachi and Islamabad, he offered his all (sons, cars, motorcycle, …) in the service of Ḥaḍrat Khalīfat-ul-Masīḥ III (ra) and Ḥaḍrat Khalīfatul-Masīḥ IV (ra) during their visits there. He always had high regard for Nizam-e-Jamā'at and utmost respect for all its Office Holders.

Abba Jan had the good fortune to visit and hear and obey four Khulafā. Peculiarly, he never personally held any Jamā'at or auxiliary office but he always inspired us to excel in our dedication and service to Aḥmadiyyat and Khilāfat. He also fully supported my mother to serve Lajna Imā'illāh for decades (as General Secretary and Finance Secretary) in Karachi, Islamabad and, after their migration, in Philadelphia. We used to have spirited family debates in our childhood; Ammi Jan wished that at least one of her sons would dedicate his life for Aḥmadiyyat while Abba Jan wanted us to excel secularly and concurrently serve Aḥmadiyyat. Allah granted both their well-intentioned desires in their children, grand-children and great-grand-children as follows:

Nasir Mahmood Malik: Engineer, Former Jamā'at President, Detroit, MI for 20+ years, Former National Qā'id MKA USA, Former Sadr Anṣārullāh USA, and Former Member of National Jamā'at Āmila USA (Tablīgh Secretary, Tarbiyat Secretary, Ta'lim Secretary) for 33+ years.

Dr. Khalil Mahmood Malik: Allergist, Former Member of National Jamā'at Āmila USA (Tarbiyat Secretary, Ta'lim Secretary, Waqf-e-Nau Secretary) for 9+ years, Former Member of National Āmila MKA USA and Former Member of National Āmila Anṣārullāh USA.

Dr. Mansoora Anjum: Homemaker, Sadr Lajna, Northampton, UK, for 20+ years.

Muzaffar Mahmood Malik: Engineer, Former Imām-uṣ-Ṣalāt, Canton, OH.

Razia Tabassum: Homemaker, Teacher, Mother of Wāqif-e-Zindagi, Columbus, OH, Former Lajna General Secretary, Islamabad, Pakistan for 15+ years.

Dr. Abdus Salam Malik: Nephrologist, Jamā'at President, Columbus, OH for 24+ years, Former Qā'id MKA Islamabad, Pakistan, Former Member of National Āmila MKA USA and Former Member of National Āmila Anṣārullāh USA.

Dr. Abdul Basit: Pulmonologist, Canton, OH.

Abba Jan is survived by his wife of 70 years, 7 children and 53 grand and great-grand-children. His grand and great-grand-children include one Wāqif-e-Zindagi, twelve Wāqifīn-e-Nau and others serving Aḥmadiyyat in one capacity or another.

Abba Jan visited the USA in 1978 and then finally migrated there in 1987 where he lived with his children in Michigan, Pennsylvania and Ohio. He had the good fortune to perform Umrah with Ammi Jan in 1996. He passed away on Friday, November 10, 2017, in Columbus, Ohio, and was buried in the new cemetery next to the Bait-un-Nāsir Mosque. His was the first grave there. Ḥaḍrat Khalīfatul-Masīḥ V (may Allah be his helper) graciously led Abba Jan's Ṣalāt Janāzah Ghaib (funeral services in absentia) on Wednesday, November 15, 2017, in The Fazl Mosque, London, UK, after Ṣalāt-uz-Zuhr.

In short, my dear Abba Jan had a healthy, productive and beneficent life of 99+ years. He was a 5'-4" gentle giant. He was humble, grateful and gracious. He used to tell us that his father taught him that fruitful branches of trees always bow down. Abba Jan instilled his great attributes in his children and others around him through his consistent personal example. Anyone and everyone who got to know him walked away with good feelings and fond memories. May Allah bless him with high status in Jannat-ul-Firdaus and enable his offspring to excel in goodness and service to Aḥmadiyyat.

If only I could be half the man he was!

Help Rebuild Bait-ul-Futuh Annex

Hadrat Khalifatul Masīḥ V (may Allah be his Helper) has provided members the opportunity to participate in the blessing of rebuilding the Bait-ul-Futuh annex.

In his 3 November 2017 Friday Sermon, he said, "I would like to make a short appeal, which is for the UK Jamā'at in particular and for the members all over the world in general who have the capability and capacity. This appeal is for the reconstruction of the portion of Baitul-Futūh that caught fire. It has been about two years since a part of the mosque complex caught fire.

Due to the establishment of Khilāfat in UK since 1984, people from all over the world come here and are accommodated. Various functions are also held here. Now, large delegations of auxiliaries and Jamā'ats come here round the year. Their accommodation, etc., poses challenges. Previously arrangements were made in the halls and rooms adjacent to the mosque. It is becoming difficult to accommodate them after the fire.

A reconstruction plan has been prepared. It is quite a large project. Space will be only a bit larger but the project is huge. At the start of this mosque project, Ḥaḍrat *Khalīfatul-Masīḥ* IV (may Allah shower His mercy on him) had appealed for five million pounds. Funds were spent on annex ignoring the main structure, therefore, he had to make appeal for another five million pounds. Additional work continued slowly for which local Jamā'at continued to spend from its own budget and the project was completed to a large extent. After all this, accident happened. It was destined by God that a big portion was burnt. Now that the new plan has been made, it will cost about the same amount, that is, eleven million pounds. Half of the amount is available from insurance and the contributions from the members. More than half of the amount will be required. Members will have to make sacrifices, in any case, in the same manner as they have in the past.

Bait-ul-Futūh mosque was listed among the fifty all-time great buildings of Europe in terms of its grandeur and architecture as it stood. Ḥaḍrat *Khalīfatul-Masīḥ* IV (may Allah showers His mercy on him) announced and expressed at the time of its planning that he hoped that the mosque shall be Europe's largest mosque and there shall be no mosque larger than this mosque. He said that our needs would be met if seven to eight thousand people could be accommodated in the mosque. But the capacity of the mosque including halls could accommodate ten thousand people. (Reference Al-Fazl International, 7-13 April 1995, pp. 5-6, 23-29 March 2001, p. 6)

But the capacity was strained in just two to three years. The administration had to announce that people from other chapters should not come here to offer Eid Prayer and offer it in their localities. Yet, as the members know, we had to erect an additional marquees in the park for Eid arrangements. In any case, there is need. We should try to make it as much bigger and better as we can.

Those who did not have the opportunity to participate in its building should avail this opportunity to contribute. As it is the project of UK Jamā'at, therefore, generally it is the responsibility of UK Ahmadis. It is their project and they should participate in it. The capable members world over should participate. Auxiliaries as auxiliaries, chapters as chapters, and large chapters should also take part in the project as guests come here throughout the year and Jamā'at UK takes care of the guests every month. The number of guests has now increased to thousands.

The Promised Messiah (peace be upon him) once said, "In the era of [Mughal Emperor Aurangzeb] Alamgir, the Royal Mosque caught fire. People ran to the king and informed him that the mosque has caught fire. On hearing this news, the king fell in prostration before God and offered his thanks. His couturiers asked in amazement, "Your honor, what does make this instance a time for gratitude while the house of God is burning and Muslims are deeply grieved?" The king replied, "I have been thinking for a long time that a great and elegant mosque has been built, thousands of people reap benefit from this building. I wish there was a way for me to participate in this good deed. However, I found it to be complete, perfect, and without any defect in every aspect. I did not find anyway to contribute. Today, Almighty God created a way for me to attain His reward. Allāh is All-Hearing, All-Knowing (2[Al-Baqarah]: 245)." (Malfūzāt, Vol. I, p. 387, 1985 Edition Printed in England)

As I said, those who could not take part in the sacrifice previously should donate to the project. The amounts you pledge, try to fulfill them in a period of three years. Pay at least one-third of the pledge in the very first year.

The particulars of this project are as follows.

The previous covered area was 4,700 m² and, according to the new plan, it shall be 5,800 m². The height of the Nasir Hall's ceiling has been raised. Apart from that, the first floor shall be Noor Hall; the height of its ceiling has also been raised. The second floor will house offices. There shall be offices, exhibition hall, and residences for guests on third and fourth floors. The building will be a little away from the gate to gain some space for parking and to facilitate movement of vehicles and pedestrians, and to separate pathways for ladies and gents.

This is the plan. May the Almighty Allah bless Jamā'at UK to accomplish the project."

All members of the Jamā'at are requested to whole-heartedly take part in this financial appeal of our beloved Imam so that we become recipient of the blessings of God Almighty. Jazakumullahu Ahsanal-Jazā. (Mubarak Ahmad Zafar, Additional Wakīl-ul-Māl, London) (Translated from Urdu by Ahmadiyya Gazette USA Staff)

NATIONAL CALENDAR 2018

1 Jan Mon	New Year's Day Long Weekend		Federal Holiday
6-7 Jan Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
7 Jan Sun	Review of 2017 and Plan 2018 activities	Jama'at	Local
12-14 Jan Fri-Sun	Ansar Leadership Conference Chino, CA	Auxiliary	National
15 Jan Mon	Martin Luther King Jr. Day Long Weekend		Federal Holiday
21 Jan Sun	Seerat-un-Nabi Day	Jama'at	Local
26-28 Jan Fri-Sun	Majlis-e-Sihhat Weekend		Miami
3-4 Feb Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
10 Feb Sat	National Aamila Meeting Silicon Valley, CA	Jama'at	National
10 Feb Sat	Regional Refresher Course Silicon Valley, CA (Afternoon)	Jama'at	Regional
15-17 Feb Thu-Sat	Public Affairs Seminar 2018	Jama'at	National
19 Feb Mon	Presidents' Day Long Weekend		Federal Holiday
25 Feb Sun	Muslih Mau'ud Day	Jama'at	Regional/Local
3-4 Mar Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
10 Mar Sat	National Aamila Meeting Bait ur Rahman, MD	Jama'at	National
~~10 Mar Sat~~	~~Regional Refresher Course Bait ur Rahman, MD (PM)~~	~~Jama'at~~	~~Regional~~
16-18 Mar Fri-Sun	Lajna Mentoring Conference - TBD	Auxiliary	National
16-25 Mar Fri-Sun	Tahrik-e-Jadid Pledges Finalized	Jama'at	National
17-18 Mar Sat-Sun	MKA National Aamila Meeting	Auxiliary	National
24 Mar Sat	5th Annual National Tarbiyat Meeting Bait-ur-Rahman, MD	Jama'at	National
25 Mar Sun	Masih Mau'ud Day	Jama'at	Regional/Local
7-8 Apr Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
7-8 Apr Sat-Sun	East Coast Quran Conference Bait ur Rahman, MD	Jama'at	National
14-15 Apr Sat-Sun	Local Quran Conference	Jama'at	Regn/Local
20-22 Apr Fri-Sun	National Majlis-e-Shura Bait-ur-Rahman, MD	Jama'at	National
28-29 Apr Sat-Sun	Ansarullah Regional Ijtima	Auxiliary	Regional
5-6 May Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
12 May Sat	National Aamila Meeting Chicago, IL	Jama'at	National
12 May Sat	Regional Refresher Course Chicago, IL (Afternoon)	Jama'at	Regional
12-13 May Sat-Sun	Ansarullah Regional Ijtima	Auxiliary	Regional
17 May to 14 June	Ramadan		
26 May Sat	Khilafat Day	Jama'at	Regional/Local
28 May Mon	Memorial Day Long Weekend		Federal Holiday
2-3 Jun Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
15 Jun Fri	Eid-ul-Fitr		
19- 26 Jun Tue-Tue	5th Waqifaat'e Nau Girls Training Camp SVA	Jama'at	National
29 Jun Fri	MKA National Aamila Meeting	Auxiliary	National
~~29 Jun- 1 Jul Fri-Sun~~	~~JALSA SALANA – USA Chicago, IL~~	~~Jama'at~~	~~National~~
30 Jun Sat	National Aamila Meeting Bait ur Rahman, MD	Jama'at	National
30 Jun Sat	Regional Refresher Course (PM) Bait ur Rahman, MD	Jama'at	Regional
1-8 Jul Sun-Sun	National Ta'leem/Tarbiyat Class Chicago, IL	Jama'at	National
4 Jul Wed	Independence Day		Federal Holiday
6-8 Jul Fri-Sun	JALSA SALANA – Canada		
6-8 Jul Fri-Sun	National Tabligh Conference South Virginia Mosque	Jama'at	National
7-8 Jul Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
13–15 Jul Fri-Sun	JALSA SALANA – USA Harrisburg, PA	Jama'at	National
20-22 Jul Fri-Sun	Atfal-ul-Ahmadiyya Ijtima	Auxiliary	National
~~21 Jul Sat~~	~~National Aamila Meeting Bait-ur-Rahman, MD~~	~~Jama'at~~	~~National~~
21-22 Jul Sat-Sun	Spiritual Fitness Camp	Jama'at	Regional
26 Jul - 3 Aug Thu-Fri	12th Waqf-e Nau Boys Camp Bait-uz Zafar, NY	Jama'at	National
3-5 Aug Fri-Sun	JALSA SALANA – UK		
4-5 Aug Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
5-18 Aug Sun-Sat	Hifz Class Philadelphia Mosque, PA	Jama'at	National
10-12 Aug Fri-Sun	MKA National Ijtima	Auxiliary	National
18-19 Aug Sat-Sun	Spiritual Fitness Camp	Jama'at	Regional
22 Aug Wed	Eid-ul-Adha		
25 Aug Sat	National Aamila Meeting Columbus, OH	Jama'at	National
1-3 Sep Sat-Mon	Labor Day Long Weekend		Federal Holiday
1-10 Sep Sat-Mon	Tahrik-e-Jadid Collection Campaign	Jama'at	National
7-9 Sep Fri-Sun	JALSA SALANA – Germany		
7-9 Sep Fri-Sun	Marital Matters Awareness	Jama'at	Local
14-16 Sep Fri-Sun	MKA Shura	Auxiliary	National
21-23 Sep Fri-Sun	National Ansarullah Shura and Ijtima	Auxiliary	National
22 Sep Sat	National Aamila Meeting Bait-ur-Rahman, MD	Jama'at	National
28-30 Sep Fri-Sun	Lajna East Coast Ijtima Bait-ur-Rahman, MD	Auxiliary	National
6-7 Oct Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
7 Oct Sun	Tahrik-e-Jadid Day	Jama'at	National
8 Oct Mon	Columbus Day Long Weekend		Federal Holiday
21 Oct Sun	Religious Founders Day	Jama'at	Regional/Local
26-28 Oct Fri-Sun	Lajna Majlis e Shura -TBD	Auxiliary	National
27 Oct Sat	National Aamila Meeting Atlanta, GA	Jama'at	National
27 Oct Sat	Regional Refresher Course Atlanta, GA (Afternoon)	Jama'at	Regional
3-4 Nov Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
11 Nov Sun	Seerat-un-Nabi Day	Jama'at	Regional/Local
12 Nov Mon	Veterans Day Long Weekend		Federal Holiday
17 Nov Sa	6th Annual Quran & Science Symposium Bait-ur-Rahman, MD	Jama'at	National
22-25 Nov Thur-Sun	Thanksgiving Long Weekend		Federal Holiday
1-2 Dec Sat-Sun	Local Jama'at/Auxiliary Activities	Jama'at	Local
8 Dec Sat	National Aamila Meeting Bait ur Rahman, MD	Jama'at	National
8-9 Dec Sat-Sun	Fazl-e-Umar Qa'ideen Conference	Auxiliary	National
21-23 Dec Fri-Sun	West Coast Jalsa Salana Los Angeles (Chino), CA		
25 Dec Tue	Christmas Day		Federal Holiday
26-28 Dec Wed-Fri	Jalsa Salana – Qadian, India		

Revised 15 December 2017. Changed events are highlighted. Dates and/or venue for crossed-through events have been changed.

EAST COAST QUR'AN CONFERENCE 2018

WHEN
April 7th & 8th

WHERE
Baitur Rahman Mosque
15000 Good Hope Rd
Silver Spring MD 20905

[18:110] Say, 'If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.'

AHMADIYYA
MUSLIM COMMUNITY
United States of America

TaQWA
Department of Taleemul Qur'an & Waqf-e-Ardhi
Ahmadiyya Muslim Community of USA